

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI. No. 51

Who's Who and What's What

Dr. J. E. Byrd and other helpers will conduct a Sunday School Teachers Institute and Enlargement Campaign in the Hazlehurst church, beginning Jan. 13.

Clarksdale: We have seven organizations of the B. T. U. and they are forging ahead in a fine way under the leadership of Mrs. V. E. Boston. The Christmas entertainment was a big success.—Mrs. Spraggins.

J. B. Quin, Secretary of Southwest Mississippi Pastors' Conference, reports that the conference by motion requested Dr. E. K. Cox to put into book form his articles now appearing in the Record; also unanimously endorsed the selection of Rev. A. F. Crittendon, one of their number as budget man for the Convention and pledged him their hearty support.

In the three months of brother L. W. Ferrell's pastorate Griffith Memorial church, Jackson, 122 have been added to the church, 40 within the past ten days. One-third of these have come by baptism and a large part of them are mature people. They have also come pledging financial support. The budget for 1935 is over-subscribed, including \$750.00 for missions. Their Lottie Moon Offering for foreign missions will reach \$100.00.

Some of our preaching is like a man who in preparation for cold weather brings his firewood and stacks it close by his door or window. It is good wood and if it ever gets into the fireplace will warm the whole household. But it will never warm anybody unless the fire is put under it. Preaching is not mere exposition of the scriptures. It is not simply discovering the truth and bringing it to the people in logical order. It needs to be kindled with fire by the Holy Spirit sent down from heaven.

W. T. Lowrey, Jr., writes: "When I heard that my good friend A. L. Goodrich had been elected as Circulation Manager of The Baptist Record, I was struck with the idea that you had probably made the best possible selection for this important position. And now that I understand brother Goodrich intends to accept the place, I am writing to extend sincere congratulations. To enumerate the good qualities of brother Goodrich would be a very large order; therefore I shall relieve my mind of a strong impression by simply saying that he is a human dynamo and one of Pontotoc County's very best citizens."

Peter speaks of "them that preached the gospel unto you in the Holy Spirit sent forth from heaven," I P. 1:12. "In the Holy Spirit sent forth from heaven." What a difference it would make in our preaching if the Holy Spirit always inspired and accompanied the message! Recently we saw men at work on the streets in Jackson stringing special wires with many-colored bulbs for Christmas decoration. They remained without current until the day appointed for starting the holiday celebration, and then the current was turned on. All down the streets the beautiful lights blossomed out and the Christmas spirit was on. We are in great need in our preaching and teaching to have the Holy Spirit sent down from heaven.

I HEARD THE BELLS ON CHRISTMAS DAY

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

I thought how as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men.

And in despair I bowed my head.
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime
Of peace on earth, good will to men.
—Henry W. Longfellow.

See President Holcomb's advertisement of Woman's College on another page. It will be possible for more young women to attend college now.

The churches at Satartia and Hebron which were served this year by brother M. J. Derrick have called Rev. J. A. Sullivan for the coming year. He has been making his home in Clinton but will probably move on the field in Yazoo County.

Brother A. L. Goodrich and his wife were in Jackson and Clinton Saturday making arrangements for a house as they plan to move about the first of January. He was also at Baptist Headquarters to go over plans for the work which he assumes the first of January as Circulation Manager of the Record. He will have a word to say in an early issue of the Record about his plans, and from time to time as the work develops. On every hand brethren are expressing their approval of the Board's action in selecting him for this task. And he feels that the Lord is leading in it all.

Do you remember a certain group of people of whom it is said in the scriptures that "they held their peace and glorified God"? Acts 11: 18. That is not the usual way in which we think of people glorifying God. On the contrary we think of their shouting aloud or of bearing testimony by speech. But it is well to remember that people may glorify God by keeping silent. Come to think of it David said "That is the way the heavens do it: There is no speech nor language; their voice is not heard." Am. Rev. Version. These people had been making a clamor about Peter's having preached to the Gentiles. But his reply made them speechless. To sit silent in contemplation of the work of God is to glorify Him, to worship Him. Wordiness and noise are not necessarily honoring to God. When God had given Daniel a great vision, he says 10:15, "I set my face toward the ground and I became dumb." Speechlessness may be one way to worship.

ARTHUR HENDERSON

Winner of Nobel Peace Prize
By Mrs. P. I. Lipsey, Jr.

When Mr. Arthur Henderson was announced as the recipient of the Nobel peace prize for this year, those of us who were at Geneva for the first year of the Disarmament Conference were glad. As President of the Conference he enlisted our sympathy and deserved our admiration. He came to a task without much chance of immediate success, a sick man, leaving his life's work with the Labor Party in Great Britain in its hour of need, to do an outstanding work in his fight for world peace.

We saw him many times, both at the conferences and in the city. Anyone could, with patience enough, get tickets to the meetings. He was a kindly, patient chairman, with humor enough to keep even the diplomats amused—and out of trouble. One time, when he was President of the League Council I saw him amuse everyone in not knowing how to pronounce the French monsieur. With pride and even dignity he gave "Monseer" Briand the floor. He had been born a laboring man and knew no French. Yet as Foreign Secretary of Great Britain he was representative of that powerful country. It was not that power, but his own native sagacity which prompted him in these same meetings to scold some councilman in order to prevent an offended nation from doing it, and averting an "incident."

We, my husband, and our cousin from Mississippi, and I were at the services held at the Cathedral of St. Peter at the opening of the Disarmament Conference in 1932. Mr. Henderson read the scripture lesson. We were all impressed with his feebleness as he came down a few steps to go to his place. Many predicted that he could not last the year, but despite the fatiguing labor of steering that Conference of antagonistic nationalists, he gained strength.

Just two years ago Mr. Henderson was the guest of honor at a luncheon given by newspapermen at Geneva. In introducing him, my husband, as chairman, said:

"Mr. Henderson has many fine qualities, but the one which has gained for him our highest respect and affectionate admiration is—his courage. Courage is the quality most painfully lacking in our leaders, as a rule. Intelligence they usually have, and good-will even, in sufficient degree. But courage they lack."

"In directing the Disarmament Conference Mr. Henderson has had supreme need for all his courage. He has been opposed by powerful interests and selfish groups in his efforts for disarmament and peace, but he has not been afraid. That's why we, and the public generally which is interested in peace, believe in him and honor him."

Other members of the journalistic party agreed as to the high degree of the Disarmament President's courage. They added also—and quite truly—that his complete sincerity was a noble and unusual characteristic in a public man.

One of the most disheartening features of Mr. Henderson's fight for peace at Geneva was the fact that his own government was hostile to him personally. Ramsay MacDonald, prime min-

(Continued on page 5)

Sparks and Splinters

A meeting has just closed in the Baptist Church in Humboldt, Tenn., with 125 additions. Rev. Arthur Fox assisted the pastor, H. W. Ellis.

Nobody has ever explained "how come" the federal government never bothered Al Capone about selling liquor but put him in jail for not paying income tax on his profits from selling it.

One pastor at the laymen's meeting in Jackson on Dec. 4 pledged his church for \$150.00 on the debt paying campaign. He went back and told his folks about it on Sunday and they gave \$350.00.

Mrs. Sim D. Thatch says the Hiedelberg church has a good wide-awake W. M. S. and a good Sunday school. They are preparing to send a box to the Baptist Hospital in Jackson, and one to a ministerial student in Clarke College. They sent an offering to the Orphanage in the Thanksgiving car.

Dr. Walter Gilmore, Publicity agent of the Southern Baptist Convention, says that the Executive Committee at its recent meeting in Nashville recommended the continuance of the ratio of distribution of Southwide funds in 1935 as in 1934. They are as follows:

Percentage for—

Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	7
Education Board	3 1/3
Southern Baptist Theological Sem.	4 1/5
Southwestern Baptist Theo. Sem.	4 1/5
Baptist Bible Institute	3 9/10
W. M. U. Training School	8/15
American Baptist Theological Sem.	1
New Orleans Baptist Hospital	2 1/2

The money given by the 100,000 Club is distributed on the following percentages:

Foreign Mission Board	30
Home Mission Board	20
Education Board	5
Southern Baptist Theological Seminary	18
Southwestern Baptist Theo. Sem.	14
Baptist Bible Institute	10
American Baptist Theological Seminary	00.2
Baptist Hospital	2.3
National Baptist Memorial Church	00.5

Kentucky brethren went before the Executive Committee of the Southern Baptist Convention with a proposition to put on an intensive campaign in that state in January and February to double the number of members of the 100,000 Club, and that the money given through the club be divided 50-50 between State and Southwide debts. After prolonged discussion, the Executive Committee declined and gave the following reasons according to Dr. W. M. Gilmore:

Among the reasons assigned for this position was the fact that the Baptist Hundred Thousand Club was set up to meet the debt needs of Southwide agencies, and the basis of membership requires the payment of \$1.00 a month to Southwide debts. These subscriptions constitute a contract between the subscriber and the Southern Baptist Convention which should be held inviolate. It was maintained also that the Convention agencies had already entered into a covenant with their creditors, agreeing on the basis of distribution and method of promotion, and, on this basis, many of the debts have been adjusted. Any interference with the present plans at this time, it was claimed, would not only destroy the confidence of large numbers of present subscribers but would interfere with the success of future enlistment. Furthermore, a large amount of literature has been prepared for the January-February enlistment drive which would be rendered practically valueless. And then, too, it was the opinion of many that this committee did not have the authority to reverse the expressed will of the Convention in this matter, which heartily endorsed the movement, including its purpose and plan of procedure more than once at the last session of the Convention.

Testimony from various places is that ninety per cent of the people being helped by the government are not Christians.

A North Carolina editor of a secular paper (The State) who fought for repeal, now says he cannot help but shudder when he thinks of what would have happened during the textile strike if the men had been able to buy liquor at any street corner.

Rev. Jas. B. Herndon goes from Prentiss to Lafayette, La., 126 Simcoe St. He will continue for a while at least to do some work in Mississippi, and wishes to keep in touch with the brethren in this state. We should be glad to see all of his time taken in Mississippi.

Dr. W. F. Powell said at the B. S. U. Convention in Memphis, "There is a group of people in all our churches who are as inactive as the spare tire that rides around on an automobile. You can count on them to function only in case of a 'blow-out.'"

Dr. Frank Tripp, General Leader of the 100,000 Club for paying Southwide debts, has planned a vigorous campaign beginning Jan. 1, continuing through February, according to instructions of the Southern Baptist Convention, and believes that with cooperation of pastors the membership of the club will be brought up to the proposed 100,000.

Last Sunday our church finished raising \$500.00 on the denominational debt. Today we had Dr. Geo. Leavell with us and started an Ambulance Fund for his hospital in China. The congregation gave \$235.00 voluntarily to the fund. We are hoping to see the \$750.00 in his hands before he returns. We are planning to make our Lottie Moon offering \$500.00. Dr. Leavell is a blessing to any church. — L. G. Gates.

I have advised the Iuka Baptist Church of which I have been full-time pastor since Dec. 11, 1927, that they need not consider me as pastor for next year. My time expires Dec. 31, 1934. A good deal of my work has consisted in preaching in the jail, poor homes, theatre, preaching in the homes of the poor, preaching to negroes, work in Bible schools for colored children and chapel talks in colored schools. My successor has not been elected thus far. — Clarence Palmer.

Minutes of Pike County Association show 22 churches, reporting 6,885 members, 254 baptized in the past year, only one church reporting no baptisms. All churches have Sunday schools. All but five have B. T. U.'s. All but five have W. M. S.'s. Total given for local expenses \$36,924.84. Total to all missions \$5,876.76, more than half of which was through the Cooperative Program. Only one church failed to give to missions. Only five failed to give through the Cooperative Program.

The Canadian Baptist says people of Ontario spend as much for beer as they do for bread. "Canadian temperance" is what the liquor people have been commending to our country. The Canadian Baptist says "Ontario is the wettest it has been since pre-temperance movement days. Mushroom hotels spring up overnight, and men and women and children crowd these places and then try to drive home in their cars. Women patronize freely the new places. Children of three, four and five years of age are taken into saloons by their parents—all government denials to the contrary."

Rev. L. E. Green comes to Prentiss from Independence, La. We welcome him back to Mississippi.

The churches of New Orleans Association gave 66 per cent more to missions in 1934 than in 1933, although some pastors salaries were reduced.

S. S. Secretary J. B. Mosely of Louisiana is still unable on account of ill health to resume his work, but has returned from the New Orleans Hospital to his home in Shreveport.

Tallulah church in Louisiana sent a whole carload of produce to their orphanage at Monroe. They also give monthly to the same. L. A. Materne is pastor.

Did you ever attend a school for stuttering?" "N-n-no, I j-j-j-just picked it up."—Ex.

Dr. Rupert Naney gives in last week's Messenger an interesting story of the editor, Dr. E. C. Routh, who is going strong and doing the work of several ordinary men.

Pastor B. E. Phillips of New Hebron has been conducting courses of Bible study with his country churches. He says the people come in crowds and spend a good part of each day for several days. They hunger for the word.

Pastor W. B. Haynie writes that the people of Durant have given him and his a fine welcome and shown them much kindness, and have a mind to work, being well organized.

A day of prayer for revival is not enough. It should rather be a day in which we begin to pray constantly for a revival. "Jesus spoke a parable unto them to the end that they ought always to pray and not to faint."

Dr. W. W. Hamilton is sending out to the friends of the Baptist Bible Institute a reminder that the interest on the bonded debt of the Institute falls due Feb. 1st in the hope that the amount of \$8,000 falling due at that time may be secured.

The chorus of the Baptist W. M. U. Training School will broadcast a Christmas program over WHAS, Louisville, on Saturday, Dec. 22nd, from 3:45 to 4:00, Central Time. Clara Brashears of Mississippi is accompanist.

President J. W. Cammack, of Averett College, Danville, Virginia, a Baptist college in Virginia, announces a gift of \$30,000.00 to that institution by the will of the late Joseph B. Anderson, of Danville, and another gift of \$5,000.00 the same week by the will of the late J. M. Thomas of the same city. Averett reports the largest enrollment in its history of seventy-seven years, and has no debt.

The debt paying campaign conducted for the past several months by Secretary Gunter has enabled not a few of our people to find themselves, to realize that they can do what they had never before thought themselves able to do. Sometimes when you have gone down fifty feet in the ground you will find water. If you go five hundred feet you get an artesian well. Somebody said we must go deeper before we can go farther.

Mr. John Cook, student in Mississippi College, was last week examined by a council at Clinton and unanimously recommended for ordination to the ministry. The ordination will take place about the first of January with Rev. R. A. Eddleman bringing the message for that occasion. Brother Cook is highly spoken of by those associated with him in his college work. He will be pastor at Abbeville.

The Drew Baptist Church under the leadership of J. H. Kyzar will close its Every Member Canvas December 23. The church has done the following significant things in connection with the 1935 set-up: The budget has been stepped up \$1,000.00, and the amount paid to outside causes has been increased from 15 per cent to 25 per cent of the total budget. The church treasurer has been officially instructed by the church to send 25 per cent of the collections to the Cooperative Program and the weekly check is to be mailed on Monday of each week in 1935.

On the Oakland field, and our work is moving along nicely. We have been on this field more than three years and the Lord and the people have been mighty good to us for which we are exceedingly grateful. Sometime ago we gave notice that we would close our work with them the last of this year, but they have called us again anyway. We have not fully decided whether we will stay or not. It is our desire to do our Lord's will, and to follow His leading. If He wants to keep us here we will stay. We are making one change on our field. We are giving up Spring Hill Church. The Pine Grove Church has called us to begin with them the first of January. This gives all of our work in Yalobusha Association. We are making our program for next year on the field just the same. Brethren, pray for us.—J. H. Page.

A CHRISTMAS MORNING SERMON

Notes of a Sermon Preached by C. H. Spurgeon at Waterbeach, December 25th, 1852, Copied From His Own Manuscript. Forwarded by Rev. A. Cunningham Burley, Putney, London, England.

"THE MERRY-HEARTED MAN."

"He that is of a merry heart hath a continual feast."—Prov. xv. 15.

"A merry Christmas" is the compliment of the season, and if Solomon had said it—it would have been all right. Why we should feast and rejoice at Christmas I know, but why we should riot, take sinful license and go into sin, I cannot tell. Surely it is most out of character, yet I will say "A merry Christmas to you all." I love true merriment, and will refuse none of you your fill of it.

Let me look—

I—AT MERRY FOLKS WHOSE FEAST SOON ENDS.

1. The rioters of day have lounged till noon, then ate some dainty fare and crammed themselves with sumptuous viands—table cleared come wine and fruit—then cards—then more wines—cards again—and wine, then comes a dance, and nearly drunk they reel home. The feast is DONE.

Tomorrow they cannot get up to go to any place of worship—lustful thoughts have been brewed—bills to pay. Monday comes as busy as ever, and the fun is gone.

2. The spendthrift who lives above his means, too high for his wings to keep him up, he speculates, he robs, he falls. The feast is DONE.

3. The man of lust follows his passions, revels in delight, is entranced in sin, enamored with lust. He is mad and rushes on, but soon disease has him, melancholy marks him, pain and agony convey him away. The feast is DONE.

4. The lover of strong drink, a right jolly fellow is he, round and round goes the wassail bowl, merrily, merrily run the hours, higher, higher the shout is raised, blood grows warm, and strife is there, a fight comes on—police—the jail. Or 'tis still on and on—the belly swells, a barrel alive is he. The legs grow stout with gout, the hand of pain gives the man pay for drink. Or money is gone, and no credit—then robbery or suicide—or the workhouse. The feast is DONE.

5. The innocent mirth man, leads a quiet life, his are the cooler and more shady vales. He loves quiet, business, money—all is beautiful—it flies, and he is done, or worse he dies and leaves it all, the hearse, the coffin, the pall, all say the feast is DONE.

II—FOLKS WHO CANNOT BE MERRY.

1. Discontented people never can, especially if that breeds envy, malice and covetousness. The miser.

2. Dishonest people cannot. Can they lay their heads on a pillow if theft be there?

3. Men who have not a clear conscience before both man and God.

4. The man who counts another his foe and cannot now forgive.

5. The man who has not a friend above to trust in—who lives at an uncertainty, without any real solid ground of trust.

6. The tattler can't who carries lies abroad. Give these all the appliances of mirth, they yet could not rise to substantial joy.

III—PEOPLE THAT CAN BE MERRY.

1. The man whose life is insured in Jesus Christ's life office, whose life is hid.

2. The man who is out of debt to man or God and oweth nothing to divine justice.

3. The man who can say all things are mine, and work for my good.

4. The humble soul who knows he has more, than he deserves, and lives thankfully on his little, being therewith content.

5. Men who can find wine in a promise and hope one day to take the full fruition of the things here promised.

6. Any man may be merry who can see his interest in Election, Redemption, Adoption, Glory, etc.

IV.—ODD TIMES TO BE MERRY IN.

1. Time of loss of friends, the Christian can rejoice.

2. Time of poverty, distress and famine, he laughs.

3. Time of sickness he enjoys much.

4. Time of storm and thunder, he fears not.

5. Time of death, he can sing aloud and rejoice in his departure.

To be thus merry—

Your heart must be bruised, then broken, then healed, then washed in blood, then in water, and then bound to Jesus Christ.

Be merry, child of God, in the good old style.

Rejoice! Rejoice!! Rejoice!!!

Note: Spurgeon was a young man of eighteen when he preached the sermon to a crammed congregation. It was the 254th time he had preached during the year 1852!

THE HOUSEHOLD OF GOD (A Christian Meditation)

By H. H. Smith

In spiritual discernment John surpassed all the other followers of the Master in the days of His flesh. Matthew, Mark, and Luke tell us what Jesus "did and said, John tells us what He was and is." This great interpreter of the Master plainly states his purpose in writing his Gospel: "That ye may believe that Jesus in the Christ, the Son of God, and that believing ye may have life in His name." He also says: "As many as received Him, to them gave He power to become the sons of God." Receiving Christ as Lord and Savior, one is born again, born of the Spirit,—not of blood, nor of the will of the flesh, nor of the will of man, but of God,—and thus becomes a child of God.

A writer calls attention to the fact that "both John and Paul insist on the fundamental fact that the relation of believers to God is a filled one. John gives us the fact on the human side: man 'must be born again'; Paul gives us the Divine side: God by 'adoption' makes us sons." Accordingly, John teaches that we have salvation only when we become children of God by believing on Jesus Christ, the Son of God, the Redeemer of the world. Blessed privilege, to be known as children of God! Dwelling upon this glorious thought in his old age, John cried out: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God!"

To be a child of God one must be like God in certain respects. Jesus said: "Blessed are the peacemakers; for they shall be called the children of God." When one loves peace and strives to heal dissensions on others, it is evidence of kinship with Him who is the God of peace. When the Master said His followers should love their enemies and return blessing for cursing, He meant to teach that such an attitude should be regarded as the natural conduct of those who belong to the family of God: "That ye may be the children of your Father who is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who can meet this high requirement except those who have experienced a complete transformation of character through the regenerating influences of the Holy Spirit?

The transformation of Saul the persecutor into Paul the apostle is a conspicuous example of what happens to one who becomes a child of God, through faith in Jesus Christ. This bigoted "Hebrew of the Hebrews" breathed out threatenings and slaughter against the disciples of the Lord, and "made havoc of the church, entering into house after house, and dragging away men and women, committed them to prison." Stalker says: "Some appear to have been put to death, and, darkest trait of all, others were compelled to blaspheme the name of the Saviour." But when the bigoted persecutor met Christ on the Damascus road and surrendered

to Him, what a change took place! He is no longer Saul the proud bigot, but Paul the humble follower of Jesus Christ. Before, he hated the Gentiles, whom he considered outcasts and enemies of God; but now he considered them "fellow-citizens with the saints and of the household of God," and loves them with such an intensity of spirit that he is willing to go to prison and to death for the privilege of telling them of God's redeeming love in Jesus Christ. Turn to Philemon and read that heart-moving story of the aged Paul in a Roman prison, writing the master of a run-away slave, who had been converted through the apostle's influence. Dr. C. H. Dodd paraphrases Paul's letter thus: "I beg you for my son, Onesimus, born to me in my prison. A 'good-for-nothing' he was once, but now he is good for much, both to me and to you. I have sent him back to you as though I sent you my heart. . . . It may be that he was separated from you for a time for this reason, that you might get him back no longer as a slave, but something better than a slave, a dear brother—dear certainly to me, and surely dearer far to you, both by natural relations and in (communion with) the Lord." Commenting on this, Dr. Dodd says: "There is here a transforming power which goes deeper than ever the splendid humanism of the Stoics. We may recall that even Epictetus, one of the noblest of them, could dissuade a man from punishing his slave in the words, 'It is better for your slave to be bad than for you to make yourself unhappy.'"

Alas, for the best word that the best of the moralists could give concerning the relation of a master to his slave: "Don't make yourself unhappy by punishing your slave." But Paul, possessed of the Spirit of Jesus Christ, had a better word for both master and slave: "Treat your slave as a human brother for whom Christ died; teach him that he too can become a child of God; then shall both master and slave enter into a Christian brotherhood of unspeakable joy and love." With such a spirit pervading all mankind, there would be no need of an "emancipation proclamation"; for, in the face of such a spirit, slavery could never exist. The household of God! All nations and kindred and peoples a brotherhood of believers in and followers of the Lord Jesus Christ! How attained? "As many as received Him, to them gave He power to become children of God."

Ashland, Va.

The hotel fire in Lansing, Mich., which cost fifty lives was caused by a carelessly dropped cigaret, according to official investigators.

Rev. Fleetwood Ball was called indefinitely as pastor of the church at Lexington, Tenn., 33 years ago. Recently the church re-affirmed the call.

Dr. Charles E. Maddry brought the foreign mission message to the recent joint session of the W. M. U. and State conventions of Texas. En route to and from he filled several other important engagements, speaking at the Baptist Bible Institute, New Orleans Baptist Hospital, and holding special conferences in New Orleans, Atlanta and several other places.

Dr. Maddry has just returned from attending the Kentucky and Tennessee State conventions. Much interest in foreign missions was manifested at both of these state assemblages.

Dr. T. B. Ray's "Southern Baptists in the Great Adventure" is just off the press. Price \$1.25 from all State Baptist Book Stores or the Foreign Mission Board.

"Baptists at Work," by H. A. Huggins, general secretary Baptist State Convention of North Carolina, has come to our desk. It contains 50 pages of condensed, practical, important information that every Baptist should know for spiritual living and spiritual giving. It is missionary from cover to cover. Congratulations, Mr. Huggins! May many, many Baptists outside of North Carolina use your manual!

Editorials

SHEPHERD AND HIRELINGS

In the tenth chapter of John we are given at some length the warning of Jesus against counterfeit religious leaders and teachers. Indeed there is a good deal on this subject throughout the New Testament, which one might do well to gather up into what people call a monogram on this subject. Our age is quite tolerant of false teachers, and for that reason all the more needs to be warned against them. Our generation rather prides itself on a liberality which makes little distinction between what is false and what is true. Indeed not a few would deny that there is any such difference, but would call it rather a new or different slant on the truth.

In this tenth chapter of John Jesus is warning against those who mislead the people by setting themselves up as religious instructors, but who do not enter in by the door. And he says he that entereth not in by the door the same is a thief and a robber, not very complimentary terms, and not very nice words to use about people. Some squeamish people would probably say What horrible taste or manners; how narrow and sectarian! But the love of truth and the love of souls are not far apart. For Jesus said, "The thief cometh not but that he may steal and kill and destroy: I am come that they may have life, and may have it abundantly."

Remember that he says "I am the door. By me if any man enter in he shall be saved and shall go in and go out and find pasture." It is plain that any man who rejects or ignores the Lord Jesus Christ cannot be a safe religious leader and instructor and shepherd. Now anybody who glimpses the secular magazines of today can but observe that when they deal with matters religious, they play down any claim of the Lord Jesus to be the sole authority in the matter of religion. The effort is constantly made to impress the reader that at their base all religions are substantially the same. It is quite the thing to associate the "church" and the "synagogue" together on terms of equality. "Rabbis" and "clergymen" are put in the same category and spoken of as if they were all working hand in hand at the same task. This is done to avoid giving offense to anybody and to make popular these advocates of religious liberalism.

It is just as if the type for a book or a newspaper were all tossed into a box and the letters were taken out and set up as you come to them. There would be about as much sense in it. Or if some one says type isn't set that way in these days, then take the popular game of anagrams, when you have used all the letters to make half a hundred words; just jumble them up and string them out in a line as you pick them up again. That's just about what some people are doing with religion. Instead of reducing it to a "common denominator," they are reducing it to "pie" to use the printer's language. And with such stuff as this they would lead the world out of the wilderness of confusion and immorality.

This is the type of instruction that we are getting about religious matters in the secular magazines, in much of the work done and messages sent out by the Federal Council of Churches, in the circulars sent out by the "National Conference of Jews and Christians," and in church of the stuff that comes from politicians who make religious appeals to their constituency. And this goes for the highest official to the much of the stuff that comes from politicians. All of these pious platitudes that go out from high ups about putting emphasis upon the "spiritual" elements and factors in civilization, from people who are afraid to own Jesus as Lord is all religion for revenue only.

We can afford to follow Paul who said to certain religionists of Corinth, "Wherefore I make known to you that no man speaking in the Spirit

of God saith Jesus is anathema; and no man can say Jesus is Lord but in the Holy Spirit." There can be no fellowship between those who accept Jesus as the Son of God and those who do not. Our people would do well not to get their religious conceptions from those who speak the language of Ashdod.

GROW IN GRACE

Let us hope that at this season which brings the old year to an end and shows us the open door into a new year, there are many who are really desirous of making a new start, and making more and better progress in the Christian life. Peter gives definite direction to this desire when he exhorts at the close of his second epistle that we grow in grace and knowledge of the Lord Jesus Christ.

Man is the only earthly being that expects and desires to keep growing indefinitely. To man life is continual expansion, perpetual conquest, unceasing acquisition. Proper ambition is the mainspring of activity. Life is a well of water springing up within us, giving satisfaction to perpetual demands of the spirit and thirst of the soul. Not to want to be better and bigger is to be dead indeed. Growth is the unchanging law of life.

To be sure this desire for growth sometimes takes unworthy forms. Men seek power through wealth or social or political promotion, or through exploring new fields of knowledge and discovery. These have their places, but need not supplant the hunger of the soul for the "grace and knowledge of our Lord and Saviour Jesus Christ." Here is a field for all without injury to any. Here is the highest ambition and one in which there is no ban nor limit. Why not make up our minds that we will specialize in this.

We need to get clearly before us what it is to grow in grace and in the knowledge of the Lord. It was said of Jesus when a boy that he grew in favor with God and men. That is he more and more impressed God and men with the fineness of his character. He excited in them approval of what he did, of what he was and joy in seeing him constantly developing the finest and highest traits of character. It was a pleasure to contemplate the unfolding of his personality, to look with growing admiration on his expanding mind and the maturing of his fine spiritual qualities. He was a joy to God and men. The Greek words for grace and joy are closely akin.

It was said of Jesus that when he saw the rich young ruler and knew his fine moral qualities that he loved him. So may we attract the Father's love by our spiritual growth. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

But to grow in grace does not mean simply to be increasingly in the favor of God, it goes further than that. It includes the use of the gracious help of God in doing the things that ought to be done and in becoming what we ought to be. We are learning more and more to use resources of nature to do our work and make all advances in material civilization and intellectual progress. So may we and should we learn more and more how to utilize the means of grace, the infinite spiritual resources at hand, to do the work of ministry and to attain our full growth into the likeness of the Lord Jesus.

The difference in spiritual power in men is the difference in the use of the power of the Spirit in the Christian life. A child or an invalid woman may learn to drive an eight cylinder car, and it will pass a four cylinder car on the road driven by a man with the strength of a giant. It is not the strength of the driver, but the horsepower in the machine which determines the strength. A man in the cab of a mogul engine pulling 50 cars will have no difficulty passing on the road a man with a fifty pound pack on his back. Some one has said the

next conquests of men must be in the spiritual realm. The opportunity is ours. God is inviting. A needy world is waiting.

AND IN KNOWLEDGE

It is evident to anyone who has read the previous article on Growing in Grace that there can be no such thing as growing in grace without growing in knowledge. The grace of our Lord Jesus Christ and the knowledge of our Lord Jesus Christ are so close together as to be inseparable if not identical. Peter who exhorts in the closing of his second epistle that we grow in grace and knowledge of the Lord Jesus Christ, had said in the opening of the epistle, "His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of Him that hath called us."

The avenue to grace is knowledge. The effectual preventive of grace is ignorance. Of course we are not here speaking of general knowledge, but of the knowledge of our Lord and Saviour Jesus Christ. Knowledge of Him and grace from Him are linked together in the New Testament. Grace and truth came into being through Jesus Christ, Jno. 1:17. Jesus said, "This is eternal life to know thee the only true God, and Jesus Christ whom thou didst send." Jno. 17:3. Again John describes Jesus as "full of grace and truth," Jno. 1:14. Again in Acts 14:3 we read "the word of His grace."

There is no use of having a locomotive if you do not have rails on which it must run. Automobiles would be useless if we had no good roads on which they could be operated. And the grace of God would never get to us, nor get us anywhere if the truth of God, the knowledge of Him were hidden from us or withheld from us.

The knowledge of Him is conditioned upon two things; one is his revelation of himself by whatever means he chooses; the other is our appropriation of this revelation by our own personal effort to take it in. Knowledge is not imparted simply by a teacher at one end of the line. There must be a pupil and not a dummy at the other end of the line. If the machinery in a man's head is not in operation, it is not worthwhile to pour knowledge into him. There is no use to pour corn into the hopper until the mill starts running. The parable of the four kinds of soil, commonly called the parable of the sower, is illustrative of this. "He that hath ears to hear let him hear." There's no use talking if no body is listening. The heavens will never declare their glory to a man with his eyes shut.

What we are trying to say is this, if there is to be any growth in knowledge, upon which growth in grace is conditioned, then people must wake up and learn. They must learn more about God as revealed in the Lord Jesus Christ. We will not have better Christians until we have more intelligent Christians, better informed Christians. It must be our aim to learn more about Him from every available source. No man can grow in grace who shuts himself off from the sources of knowledge of Him.

It may not be amiss to mention these sources of knowledge. All of us must put the Bible first. There can be no substitute for this nor rival to this. It must be read, and it must be the subject of our devout meditation. The man who is too busy to do it, or too lazy or indifferent to do it will never grow in grace.

And we must learn from the works of God in nature and in history. The whole universe speaks of God to the thoughtful soul. And history is His story.

And we must learn from one another. They that feared the Lord spoke oft to one another. Religious conversation may be a lost art, but it sadly needs reviving. Did not our hearts burn within us as He spoke to us in the way. Certainly we ought to learn from preachers and from Sunday school teachers. But this does not limit our opportunities of learning from one another. The richest store of knowledge is reserved

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

SUNDAY, DECEMBER 23rd, REDEMPTION
DAY

Dec. 18, 1934.

Dear Brother Pastor:

This is my 1:00 o'clock appeal Tuesday morning. You will wonder why I am not asleep at this hour. Could you hear the appeals which I am hearing daily from those who trusted Mississippi Baptists when buying their bonds, you would understand.

One man recently said that he did not want to hear one pray who would not pay his debts when he could pay them. Will you not tell this to your people Sunday morning? The churches through their messengers pledged their faith and credit to those who bought our bonds. Praying will not go very far unless the bonds are paid, for the expenditure of \$1,000,000.00 per day in Mississippi this year, 1934, is ample proof that our people are able to pay.

A widow with seven children, four years ago invested insurance money in Mississippi Baptist bonds. She writes that there will be no Christmas at her home for her children unless Mississippi Baptists make good their promise. Will you not tell this to your congregation next Sunday morning when making an appeal for an offering with which to pay the remaining \$20,000.00 which came due December 1st in maturing bonds and interest? Tell them to think of this widow and her children when purchasing and preparing Christmas gifts for their own children.

One of our most faithful pastors, who is now old and nearly blind, had his wife write to me that the purchasing of their winter fuel is dependent upon the payment of the debts made by the Baptist churches of Mississippi, when in Convention, through their messengers, they voted for the issuance of bonds. This preacher is no longer able to work. His appeals for the interest on his bonds, which were purchased with hard earned savings, are pathetic. Will you not tell this to your congregation next Sunday morning when making appeal for the last \$20,000.00 of this year's obligations?

The widow of one of the most faithful pastors Mississippi has had writes that the paying of taxes on her little home which her husband left is dependent upon the payment of the debts which the Mississippi Baptist churches made through their messengers when they ordered the issuance of the bonds, some of which this widow purchased with the meager savings of her husband through his long years of service. Will you not tell this to your congregation next Sunday morning?

The number of similar appeals could be multiplied at length. The above are examples. What follows will encourage you to make the appeal, which was authorized by the Baptist State Convention Board which has been charged with the responsibility of paying the bonds and interest, and which Board is dependent upon the gifts from the churches.

One of Mississippi's most consecrated laymen says: "I believe the laymen of the State will pay Mississippi Baptist debts if the pastors of the churches will give them an opportunity." His own pastor asked his church, recently, in a second appeal, for \$150.00, and they gave \$350.00. Will you not tell this to your congregation, and give the laymen an opportunity? Tell them that two hundred \$100.00 gifts will enable the Board to pay the remainder of this year's indebtedness. A letter has just come from a consecrated layman, who only recently gave \$100.00 to the Debt Campaign and is giving, over and above his regular church contributions, \$50.00 per month in the interest of Christian

HAVE YOU FORGOTTEN SOMEONE'S CHRISTMAS GIFT?

If so, just write us and tell us the kind of Gift you wish, FOR YOUR PASTOR, SUPERINTENDENT, TEACHER, PUPIL OR ANY MEMBER OF THE FAMILY, MOTHER, FATHER, SON OR DAUGHTER and we can get the gift to you by return mail. We have a complete collection of BIBLES, NEW RELIGIOUS BOOKS, SUNDAY SCHOOL LESSON HELPS, DEVOTIONAL, INSPIRATIONAL, POETRY, FICTION AND CHILDREN'S BOOKS.

MAIL US YOUR ORDER TODAY.

BAPTIST BOOK STORE,
Corner Capitol and Presidents Sts.
Box 530 Jackson, Miss.

AND IN KNOWLEDGE

(Continued from page 4)

for us in the best books by good men and women. And we do not believe it is improper for us to say that we do not believe that there is any human agency for bringing to us the knowledge of God's word and God's work that is equal to the religious paper. A single paper brings messages from many men and women, and all the light of their experience is shed and focused on the road we are to travel. It is with all saints, that we apprehend the height and depth and length and breadth, and come to know the love of God which posseth knowledge.

education, saying that he will give the last \$100.00 needed for meeting this year's obligations. Will you not tell this to your congregation Sunday morning?

You may wonder why this letter comes to a pastor who may have already presented the Debt Campaign, or who has permitted others to present it. There are good reasons for it. The letter is going to all pastors. In the first place, in every church the majority of the members have had no part in paying the amount raised thus far this year. In the second place, practically all of the churches have made only a feeble effort. The size of a large majority of the gifts has been pitifully small in comparison with the amount needed, which was \$100,000.00. In the third place, a large percentage of our churches have not even put forth an effort. Some have even refused to open their doors to those representing the State Board. They have treated these obligations as if they were not the obligations of the Baptist churches of Mississippi. What is needed now is a contribution from every Baptist in the State. This will cause each to realize more keenly that he is a Baptist, and cause him to appreciate more fully his responsibility and his relationship.

If the churches think and pray next Sunday in terms of \$100.00 units, and strive to raise as many \$100.00 units as possible, the \$20,000.00 will be in hand next Monday, and the widow will be able to provide Christmas for her children; the blind preacher will have fuel, and be able to keep his aged body warm; the widow of the deceased war-horse for God will be able to pay taxes on her little home, and the Baptists of Mississippi who helped to make this possible will enjoy their Christmas the more because of having had a part in making others happy, and because of having saved their own self-respect and the honor of their denomination.

May God help you next Sunday, which is Redemption Day, to be the kind of messenger He needs in your pulpit as you lead your people to pay, and thereby retain the confidence of those who listen to us when we pray.

Sincerely yours,

R. B. GUNTER,
Cor. Sec'y.

1:40 Tuesday morning.

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ARTHUR HENDERSON

(Continued from page 1).

ister, hated him because he (Henderson) had dared to stand for the right in a British political crisis when standing for the right meant loss of office and political exile. MacDonald himself "sacrificed" himself by remaining as prime minister and gaining the good-will of the British privileged class—whose pet now he is.

Mr. Henderson is a man who knows how to get mad, and how to restrain his anger. Several times during the Disarmament Conference sessions he burst into righteous rage at individuals or groups who were obstructing progress, and thus routed them. In other tight places he kept his temper under close restraint, when coolness rather than wrath was needed.

The peace prize winner is one of the most simple, friendly and unpretentious of men, entirely without pose or affectation. One day my little daughter Jeannie and her father met Mr. and Mrs. Henderson while walking by the lake. All four stopped to chat, and Mr. Henderson exchanged friendly words with the little girl.

His manner of speech is less English and more American than any other British leader (unless it be Lloyd George). He says "half past three" like a Mississippian, and not "harf parst three" like a Londoner.

Sometimes he was criticized in the conference for "talking like a preacher." A preacher indeed he is, a lay preacher of the Wesleyan church—and probably no group of sinners ever needed a preacher of righteousness, faith and good-will more than these disarmament delegates. Often he did them good like a medicine, whether they liked it or not.

Mr. Henderson is the man who put the labor in the British Labor Party. For three decades he toiled away to build up the organization which became the chief power in the state. MacDonald did the talking, and between them they put the party in office. Then in 1931, MacDonald wrecked the party and Henderson went down with it—but not to oblivion. Other nations recognized his great gifts, even when his own people chose to ignore them for a while.

And now he is acclaimed from Stockholm.

The Nobel prizes are a yearly award of five prizes for the greatest contribution toward the progress of the world and the welfare of humanity in physics, chemistry, medicine, literature, and world peace. The prizes are awarded from an original fund of \$9,000,000 provided for in the will of Alfred Bernard Nobel, Swedish inventor and manufacturer of explosives.

During the thirty years of the Nobel foundation's existence, two presidents of the United States have been awarded the prize for the greatest contribution to world peace. The first was Theodore Roosevelt, the second Woodrow Wilson. Elihu Root, Charles G. Dawes, and Frank B. Kellogg were other Americans similarly honored for peace efforts.

Mr. Henderson's efforts are not ended. As a socialist and lover of humanity, he believes that there is no solution of the peace problem without the realization of the ideal of a world commonwealth.

As President of the Disarmament Conference, he has held the fight against armaments manufacture as the practical problem of the unfinished conference. There is some chance of his winning now that America has joined him in that fight, and President Roosevelt moves to take the profits out of war. He calls the Disarmament Conference Bureau to meet in January to consider the American plan for the limitation and control of the manufacture and trade in munitions and armaments.

Rev. A. L. McKnight who was recently graduated from Mississippi College, has just received from the federal government a commission as army chaplain to serve in the C. C. C. Camps. He goes from Clinton to Ft. McClellan, Ala., for special training of a few weeks and will then be assigned to his post of duty.

"AT BETHLEHEM'S MANGER"

Mrs. H. A. Waggener

Let us now go even unto Bethlehem, and see this thing which is come to pass; which the Lord hath made known unto us. (Luke 2:15). Each year, as the time of our Saviour's birth draws near, our hearts are filled and thrilled with the joyful reality that "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. (John 1:14). We imagine ourselves going with the shepherds to Bethlehem's manger to gaze upon the Holy Child, to try to fathom something of the meaning of This Great Thing that has come to pass. As we stand there in contemplation and admiration, we wonder why the Heavenly Father should have loved us so; and in our finite capacity, we may never in this world understand it all, yet some wonderful facts are apparent to us in this, the incarnation.

Here we see God expressing Himself in terms of infinite love, and this was in the person of His only begotten Son. "Having therefore one Son, His well beloved, He sent Him." God had not revealed Himself in a personal way to His chosen people since He spoke to them out of the dark and smoking cloud at Sinai, but now in the stillness of this holy night, with the very atmosphere of heaven touching the earth, and accompanied by the Angelic Hosts, He manifested Himself in the person of the Babe of Bethlehem. "God so loved the world that He gave His only begotten Son."

We also come to realize that God proved His love to us by the value of the gift which He has given to us. If anyone doubts the love of God, let him go to "Bethlehem's Manger," and later to Calvary's Cross. The type is seen in the example of Abraham and Isaac when God commanded him to sacrifice his only son on the altar. God gave to us all that He had, shall we do less for Him?

Next, let us consider the name of this wondrous Child. The heavenly messenger had said, "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. 2:21). The name of Jesus answers to the sin in us. Many discouraged souls are suffering from the sins and weaknesses of human nature today. Do you know that the name of Jesus is the antidote for the poison of sin in you? He is also called "The Son of the Highest" and it is declared of Him, that, at the name of Jesus, every knee shall bow, of things in heaven, and things on earth, and things under the earth. (Phil. 2:10).

As we gaze upon that Baby Form, with His arms outstretched and the dimpled hands, we remember with a feeling of deepest anguish that this Holy Child was born to die for our sins. The blood that courses through the veins of His body must some day be poured out for the sins of the world. This is the Lamb without blemish that is to be offered up for your sins and mine. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13:12).

Not only was He to die, but His body was to be raised from the dead. He was not to pass on to the "dim unknown" as other men do at death, but He became the "first fruits" of the resurrection from the dead. He was to ascend into heaven, even into the Holy of the Holies, there to minister His precious blood in our behalf. For nearly two thousand years He has been justifying ungodly sinners, and pleading their cause at the Father's right hand. All the good that has been accomplished in all the world since that time is to be attributed to His faithfulness as our Great High Priest. "But this man, because He continueth forever, hath an unchangeable priesthood." (Heb. 7:24).

This Babe, sleeping in a rustic manger, was born a king. The wise men inquired of Herod, saying, "Where is He that is born King of the Jews? For we have seen His star in the East, and are coming to worship Him." All the royalty of this earth pales into insignificance as we

bow in adoration before this high-born Prince of the universe. He is coming again as King of kings and Lord of lords. Then we, with the shepherds and angels and teeming millions of the redeemed, will fall on our faces before Him saying, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne." (Rev. 5:13). "Thanks be to God for His unspeakable gift."

—BR—

JONATHAN—A PRINCE OF FRIENDSHIP

Rev. E. K. Cox

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Greatness has unusual capacity for friendships. To be a great friend is to be royal in the realm of the heart. The great friendships of the world are bright spots on the clouded map of time. The records of profane history have stories like that of Damon and Pythias, and Tennyson has immortalized his friendship with Hallam in his much loved classic, "In Memoriam." But among them all the love of Jonathan shines with the purest and clearest luster. He was the eldest son of Saul, heir apparent to the throne of Israel, and no nobler young prince ever wore the purpose of royalty. Some one has said: "A friend is one who comes in when the rest of the world goes out." Jonathan was not only a friend who stayed when all others went out, but who offered upon the shrine of his love, all the choicest honors and the supreme ambition of his life. Such friendship as his is a royal plant and blooms only in the noblest hearts. It is too fair and fine to flower in lives that are tainted with selfishness, or that are poisoned with the miasma of personal ambition.

Jonathan was a king's son, royal honors were his by right of birth. He could look forward to years of admiration and at last to sit upon the throne of Israel and wear the regal diadem of his father.

One day after the huge Goliath had terrorized their army for forty days, an auburn-haired youth from the sheep fields about Bethlehem had put his life in his hands and slain the haughty giant. When the victory was over and the strange stripling came back with the gory head of the conquered foe in his hand and stood before Saul, his flush-face framed in chestnut ringlets, a new day dawned for Jonathan. David was remarkable for his power to grapple to him the hearts of men, and he won a heart of gold that day. When Saul heard the musical tributes of the women of Israel his soul writhed with the gnawing pains of envy and jealousy. Saul read aright the meaning of the song; David was getting what the king ought to have been brave enough to win. However Jonathan saw only the heroic spirit, the flaming soul that could not tamely see the hosts of Israel derided and insulted by an audacious foe. His heart leaped at the glory of the victory, even if it were not his, and as he looked into these brilliant eyes, and saw the glow of that expressive face he was made captive forever. There was no doubt and no envy in the pure ore of his love. Two souls were fused into one that day, two chivalrous hearts were knitted in an affection "passing the love of women." When Solomon wrote of the one man found in a thousand he must have been thinking of his father's friend. Kipling says of the thousandth man:

"Tis neither promise nor prayer nor show,
Will settle the finding fore'er
Nine hundred and ninety-nine of 'em go
By your looks, your acts or your glory.
But if he finds you and you find him,
The rest of the world don't matter,
For the thousandth man will sink or swim
With you in any water."

When two men like David and Jonathan look into each other's eyes each recognizes a kindred soul. When great hearts come together friendship blooms full-grown in a single hour. It is friendships after that sort that lighten the dark valleys of life and make the roughest roads of its pilgrimage easy to our feet. There must be a heaven, earth is too small and time is too

short for such love and comradeships to show all their beauty and bear their choicest fruits.

Jonathan was the one who took the initiative in this friendship which has become one of the monuments in the fields of brotherly love. The boys from the sheep folds about Bethlehem could hardly make the advances to the king's son. But the gallant Jonathan had no false pride, and without the least hesitation he claimed in the inner circle of his life the daring lad who had wrought such a deliverance for Israel. The usual pledges were given, the king's son stripped himself of his robe of embroidered purple, threw it about the shoulders of his new friend, and the keen sword chased with gold in a scabbard of silver, he hung at the girdle of the young victor. His bow, the weapon with which he was wont to excel, made of the toughest and most pliant wood he placed in his hands. Even the girdle marked with the royal arms he fastened about the loins of his friend.

It was not long until their friendship was thoroughly tested. Saul hated the young man from the hills, his morose and embittered soul sensed the danger in this young, handsome and popular hero. No rising star must outshine the fading brilliance of his royalty. He would hold that which God would take from him and woe to the man to whom He had decreed his crown.

Jonathan was loyal to both his father and David, he knew and accepted the fact that David would be king. So perfect was his friendship, so deep and unselfish his love, that he gloried in the knowledge that this wonderful friend would wear the crown of Israel. Jonathan was perfectly content to be second to his comrade. On the other hand he loved his father: Jonathan seemed to have understood something of the dark and gloomy ruin of the life of his royal sire, and he would not desert him as the shadows gathered, and he tried to bridge the chasm which the sullen hate of Saul had dug between him and David. Saul also knew of their undying friendship and would not trust his son where the welfare of David was concerned. Rarely in human history has friendship been put to such a test. Every tie of blood was against it; every courtier about the palace sought to change Jonathan for Saul and against David. Every personal ambition and desire for renown stood in the way. There is no reason to believe the warm, buoyant, heroic nature of Jonathan immune to all the allurements of ambition; he dreamed great dreams, cherished lofty hopes as other men had done, but there was no bright tinted hope of lofty honor which means so much to him as the light which beamed in the eyes of his friend. Every personal interest warred against this friendship; not only must Jonathan forego the confidence and fellowship of his father, he must also lose what seemed rightfully his.

He was the heir apparent, in due time he might expect to wear the crown of the Hebrew nation. Jonathan was popular before David came; he had led Israel to glorious victory and the people were proud of their gallant prince. This was all changed since the son of Jesse had become the rising star in the eyes of the multitude. If David should be king, the house of Saul would no longer wear the insignia of royalty, and he would simply be counted among the average young men of Israel. We may be sure the young prince thought of all these things and weighed them in the balances with his friendship. Jonathan was keenly and joyfully aware of the kingly qualities of his friend; he had glimpsed something of the imperial soul, the leaping genius and wonderful mind of this many-sided and richly dowered young hero of Israel. The world has known few men of the mighty endowment of this child of the Judean hills, and Jonathan seems to have been the first to be caught and held by his radiant personality. Jonathan gloried in the marvellous attractions and wonderful charm of his friend. It was enough for him that men might see and surrender to the inherent greatness of David; he

(Continued on page 14)



J. B. QUIN
Summit, Miss.

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"MY STRENGTH." 2 Cor. 12:9.
By Jas. B. Quin, Summit, Miss.
—o—

Introduction

The Christian life is a warfare—a conflict between the carnal and spiritual natures. One warring against the other, making the Christian more or less unhappy, and interfering with his service. The sooner he realizes this, the better for him.

In the salvation of a soul Satan realizes that he has lost something, and he sets out at once to regain as much of his loss as possible. That was true in the case of the Apostle Paul. Satan had lost a valuable servant, and he is undertaking to regain as much of his loss as possible. He is undertaking it by rendering Paul as unhappy and his life as a Christian, as unattractive as possible. But the apostle did the wise thing: he fled to Jesus for assistance, and Jesus furnished the necessary strength. "My strength," says he, "is made perfect in your weakness." The strength of Jesus is your need and my need in this tremendous conflict.

1. "My Strength." The Greek word translated strength in this connection is "Dunamis" and means strength, power, or ability. In Luke 1:17, John the Baptist is spoken of as going before the Lord in the spirit and strength of Elijah. The strength of Elijah was the strength of Jehovah God, with which he was endowed for his great task and the strength of Elijah was the strength of John the Baptist—the strength in which he went about his wonderful task. No wonder he lived so victoriously and died so courageously, turning many to righteousness.

In Matthew 22:29, Jesus said to the skeptical Sadducees, "Ye do err not knowing the scriptures and the power of God." Without the word of God and the strength of God life is doomed to error and failure. "Thy word have I hid in my heart that I might not sin against thee," said David. Jesus said to Paul, "My strength is made perfect in your weakness." The strength of Jesus was:

1. That, that made him perfectly cool under all circumstances and upon all occasions. He never lost himself. It mattered not what they said or did to him, he maintained his balance. There was something about him that Paul needed, and that you and I need. It requires a great deal more strength to quietly endure than to actively resist. That's why so many of us are unable to endure and so ready and quick to resent and resist. Anybody can resist, but how few can endure.

Jesus demonstrated his strength on so many occasions. You remember how he in the garden of Gethsemane suffered, the traitor of traitors to approach him and place upon his cheek a traitorous kiss. And while on the cross, how he endured the mockery of his enemies, who said in derision, "He saved others, himself he cannot save. If he be the king of Israel, let him come down from the cross and we will believe him. He trusted in God, let Him deliver him now, if He will have him, for he said, I am the Son of God," Matthew 26:50, 27:42-43. All this he endured and much more, without a murmur. What was it that sustained him? Was it not the strength of which he speaks here in our text? The strength of Jesus:

2. Consisted in his utmost confidence in his Father. He said to Peter who undertook to defend him with his sword, while he was being arrested, "Put up thy sword, knowest thou not that I can pray the Father, and He shall presently give me 12 legions of angels?" How he believed in his Father and how that faith sustained him, and how it will us. "And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 1 John 4:4-5. The strength of Jesus:

3. Consisted in his knowledge of God's word. We have no finer illustration of this than his experience in the wilderness of temptation, the story of which we find in Matthew 4:1-10: Satan approached him there three different times, each time with a separate and distinct temptation. Jesus met them, every one of them, with a "Thus said the Lord," and Satan fled each time. He was unable to face the word of God as he found it in Jesus. If you would enjoy the strength of the Lord Jesus, fill your heart with his word and meet him with it. That's what David meant when he said, "Thy word have I hid in my heart, that I might not sin against thee."

II. This Strength Is For Those Who Realize:

1. Their own weakness. The Apostle Paul had to come to this realization, and when he came to it, he said, "Most gladly therefore, will I glory in my infirmities—my weaknesses—that the strength of Christ might rest upon me." It hadn't rested upon him as it might have, because he had been trusting a bit more in his own strength, than in the strength of Christ, hoping to overcome his weaknesses thereby, but he found that it was not done that way. Isn't that your trouble my friends? Are you not undertaking to overcome your weaknesses in your own strength? Yes, that's why you are not as happy and as useful as you might be.

It is folly for any man to undertake to resist the devil in his own strength. The best of men, at times, have gone down at this point. Abraham noted for his faith in God denied his wife while in Egypt and brought reproach upon himself and his God. Moses noted for his meekness became angry and struck the rock, when God said speak to it, and by this act of disobedience was not permitted to enter the land of Canaan. Peter noted for his boldness was scared out of his wits by a Jewish maid, and denied his Lord and brought shame upon himself and his Lord in one of the most crucial hours of his life. This strength is for those who realize.

2. The strength of the enemy. In the sixth chapter of Ephesians from the tenth through the twelfth verse, we have a description of our enemy. The verses read as follows: "Finally my brethren be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The strength of our Lord will not be ours until we realize the strength of our enemy. The task of the allied armies of the World War was small as compared with ours. Their conflict was with flesh and blood, but ours is with principalities, powers, rulers of the darkness of the world and against spiritual wickedness in

high places. At the beginning of the Civil War, Mr. Lincoln's secretary, Mr. Seward, prophesied that it would be over in 90 days, just a before breakfast job, but it took four years and a half million men to end it. He under-estimated the strength of the South—that was all. We are under-estimating the strength of our enemy, therefore, we are not realizing our need of the strength of him who alone of all, overcame him and who will help us to overcome him. He is our only hope in this great conflict. This strength is for those who get a new vision of Christ's strength. The apostle got it and was a happier man and a more useful man ever afterwards. He was able to say, "I can do all things through Christ which strengthen me." He seemed to hear Jesus saying anew, "Be of good cheer, I have overcome the world."

BOOKS

—o—
"Is The Bible True?" is a book of a little over 200 pages, written by B. F. C. Atkinson, M.A., Ph.D. of Cambridge University, England. It ran through two editions in 1933 and another was published in 1934. It is published in America by Fleming H. Revell, and sells for \$1.25. While it is the result of scholarly study, it is written in simple language and is intended primarily for young people. The author believes the Bible is accurate and true in all its statements and his proof of it is quite satisfying. Such questions as "Is the scientific teaching of the Bible true? Is the History of the Bible True? Miracles? Mosaic authorship? Contradictions in the four Gospels? Morality of the Old Testament? Did Jesus rise from the dead? Etc." It is the sort of books to have in the home and lend to young people. It is deserving of a wide reading.

—o—
"The Teaching And Preaching That Counts" is a new volume of sermons by Dr. Jas. M. Gray, the retiring president of Moody Bible Institute. The subtitle explains that they are expository messages from the Old and New Testaments, Doctrinal, Historical, Devotional and Prophetic. There are four from New Testament texts, nine from the Old Testament, and then seasonal addresses for such occasions as the New Year, Thanksgiving, Christmas, Fourth of July and Watchnight. They are what you might expect from Dr. Gray, loyal to the book and warm spiritual messages. The publisher is Revell; the price \$1.50.

—o—
By request Dr. W. E. Denham has compiled his Sunset Service messages given at Ridgecrest during Foreign Mission Week, into a little book entitled, *The Comforter*—\$1.25. This little book portraying the Holy Spirit will come from the press the first of February. Everyone who was at Ridgecrest last summer will want a copy. Others seeking deeper spiritual joys will also want a copy! Many will want gift-copies! It will be on sale at all State Baptist Book Stores and the Foreign Mission Board.

—o—
Dr. L. R. Scarborough has a new book, published by Revell, which like Paul's experiences are a product of his stay in the desert. The title of the book is "Products of Pentecost." He shows the weakness and demoralization of the disciples following the crucifixion, the immensity of the task which confronted them, the hopelessness of success in their own strength; and then how everything was changed by the coming of the Holy Spirit at Pentecost. The book is the result of a careful study of the Bible, a sympathetic insight into its truth and an experience with the Lord. It ought to help any Christian to be a better Christian and a more useful church member. The price is \$1.25. Write Baptist Book Store, Jackson.

—o—
"Little Children in Japan," a supplementary set of suggested studies for leaders teaching "Little Kin Chan" by Converse, is ready for ten cents from the Foreign Mission Board. All leaders of Sunbeams will want this pamphlet at once.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Our Prayer Calendar

21—FRIDAY

For Dr. and Mrs. G. W. Leavell (on furlough), medical and evangelistic work, Wuchow, China, and Cornelia Leavell, Margaret Fund student. I will strengthen them in Jehovah.

—Zach. 10:12.

22—SATURDAY

For Rev. and Mrs. G. A. Bowdler, educational and evangelistic work, and for Miss Minnie McIlroy, Publishing House, Buenos Aires, Argentina.

Guard that which is committed unto thee.

—I Tim. 6:20.

23—SATURDAY

Pray for the unevangelized multitudes in the land of our Saviour's birth.

It is the power of God unto salvation—to the Jew first.—Rom. 1:16.

24—MONDAY

For Rev. and Mrs. Frank Connely, evangelistic work, Tsiningschow, China.

There is a happy end to the man of peace.

—Psa. 37:37.

25—TUESDAY

For there is born to you this day in the city of David a Saviour.—Luke 2:11.

26—WEDNESDAY

Pray for Miss Sophie Lanneau, Girls' School, Soochow, China.

He covereth him all the day long.

—Deut. 33:12

27—THURSDAY

For Rev. and Mrs. C. L. Neal, educational work, Saltillo, Mexico.

Thou has been my help.—Psa. 63:7.

—O—

Our Gift To Him?

'Tis Christmas. On one morning long ago,
A Little Baby caused a Star to glow;
Caused angel voices to be heard on earth;
Caused heavenly proclamation of His birth.

He grew, He lived, He loved, He served, He died,
And then He rose again, full satisfied,
Because He'd brought to souls like you and me,
Eternal life; Salvation full and free.

His gift to us! Oh, friend let's not delay
To bring to Him our BEST this Christmas Day!

—M. M. Lackey.

—O—

Sunbeam Leaders

New book on Japan! "Little Kin Chan"—Converse, price 75c. Special helps in teaching this and adaptations of it to Southern Baptist work, through games, projects and activities has been prepared and is now on sale for 10c at the Baptist Book Store.

—O—

Leaders of Youth

May happiness be yours this Christmas season! That abiding joy that comes from knowing we are "Builders" with Him. As the New Year approaches my prayer is for an enlarged vision of the task and strength to meet it. May His joy and love be ever increasing in your life and service.

—Edwina Robinson.

—O—

Looking forward to seeing you at the Institute in January. Find the one nearest you and be present that day from 9:30 to 2:30.

Tylertown—Jan. 8.

Meadville—Jan. 9.

Utica—Jan. 10.

Brandon—Jan. 11.

Pascagoula—Jan. 14.

Hattiesburg—(5th Ave)—Jan. 15.

Pachuta—Jan. 16.

DeKalb—Jan. 17.

Weir—Jan. 18.

Columbus 1st—Jan. 19.

Okolona—Jan. 21.

Booneville—Jan. 22.

Senatobia—Jan. 23.

Marks—Jan. 24.

Grenada—Jan. 25.

Belzoni—Jan. 26.

—O—

November 4, 1934.

Dear Friends:

The time has come for me to send you my Christmas greetings for the year 1934. Would that it could be an individual message to each of you; but this carries just as much love as if I wrote to each one separately.

The year has been filled with many blessings, not the least of which has been very good health. In some ways I have been stronger than at any time since I have been in China and my clothes show that I have gained in weight.

Another blessing in disguise has been the necessity for drawing nearer to the Lord and depending more on Him, since some of the human props have been removed. In June the last of my coworkers, the Marriotts, left for their overdue furlough. Since then I have been the only Baptist missionary in Chinkiang. But how wonderfully the Father has provided for His child. A dear lady in the Church of God Mission is living with me for the year. And the friends across the river in Yangchow have been so sympathetic and helpful. Best of all I have come to realize anew the preciousness of the promise: "My grace is sufficient for thee, for my strength is made perfect in weakness." II Cor. 12:9.

There is so much that needs to be done in the work and so little results that you can actually see. The dear women have so many hindrances to their Christian growth. So many cannot read and when we start study classes it is hard for them to leave their household duties to come regularly. Gradually they become discouraged and grow cold and indifferent, even to the church services.

But everything is not discouraging and there are many bright spots to make us hopeful. Each year there are women who gain a great blessing in their spiritual life during the month spent in the Short Term Bible School in Yangchow. Last year one woman of sixty-five came to know the Lord as her Saviour because of the experiences of that month. She only attended because her Christian son urged it; many prayers went up for her and from the first she responded to the spirit of the group. At first she only felt happier and stronger in her body than she had been at home. She said, "Why, I could eat only one bowl of rice at a meal at home and here I eat two every meal. For a long time I have had many aches and pains in my body but here I go up the steps to the second floor several times a day and am not very tired." That was only the beginning, and before the month was over she was able to pray the Lord to forgive her sins.

Here in Chinkiang we have one new phase of the work; a small street chapel on one of the main thoroughfares of the city. Five days a week it is open at least an hour every after-

noon for preaching and witnessing to those who will come in. Sometimes there are only two or three but often the little room is nearly full and a big crowd standing at the door, afraid to come in for fear there is some trick in it. Some of the Chinese workers and members of the W. M. U. take turns at this work, usually there are as many as three to help out. One woman who lives near there began coming and we found that in her girlhood she had attended a mission school in another town. She had never accepted Christ and later was married and came here to live. She has a little girl about eleven years old besides several other children. The mother can read some and just now is reading John's Gospel with help from one of the Chinese workers. We are praying that she may be truly saved and lead her whole family to the Lord.

Truly there are many doors open and we just cannot enter all of them. Too bad that so often a beginning is made and then because it is not followed up the devil comes and snatches away the precious seed that has been sown. Just last week Lucy Yao and some other workers went to a place in the country where no work has ever been done before. They came back full of enthusiasm because of the way they had been received. Some were really interested in the message, but suppose no one is able to go back for quite a while? There will be no way for those poor souls to get a better understanding of the Saviour's love.

We had such a treat a few weeks ago in the visit of Dr. and Mrs. M. E. Dodd of Shreveport, La., on their way around the world after the Berlin meeting. They only spent a day and night here but the time was full and we got much inspiration from his messages. It was the time of our annual association, so many of the Chinese friends from all the churches got a chance to hear him.

I do wish you each one the happiest Christmas possible. As I look into the new year it is full of hope that together we may see many of our prayers answered for His glory. With the world in turmoil as it is just now, the "Peace on earth, good will to men" that we may have in our hearts in doubly precious.

Do not forget me in your prayers, especially pray that re-inforcements may be sent here and that I may be given wisdom and faithfulness in every task.

With much love to each of you,

Your sister in Christ,

Grace Wells.

—BR—

The church at Magee on last Sunday extended a call to Rev. G. O. Parker of Union to become their pastor. We do not know whether or not brother Parker has come to any decision in the matter. He has done excellent work in his present pastorate and has resisted efforts of other churches to draw him away from it. Magee offers an inviting field and it will be hard to refuse.

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East Mississippi Department

By R. L. BRELAND

Neshoba County Association

The Neshoba Baptist Association holds monthly board meetings on Friday before the second Sunday in each month. The December meeting was held with Linwood Baptist Church on Friday, Dec. 7, last. It was the pleasure of the writer to attend this meeting. When he arrived Rev. D. A. McCall was preaching on the evils of strong drink. At its close Rev. L. T. Grantham, chairman of the committee to secure signers to a petition asking for a vote on the repeal of the sale of beer in Neshoba County said only a few more names were needed and that they would soon be secured, and then for the voting. So beer will likely quit another county for keeps.

Other speakers on the program were Moderator J. R. Breland, J. E. Jolly, J. L. Moore, Gordon Sansing, R. L. Breland. It was a very interesting meeting. Mrs. L. B. Walton was elected B. T. U. Young People's Leader for the county. Pastors present were L. T. Grantham, J. E. McCraw, G. O. Parker, J. R. Breland, J. L. Moore, R. L. Breland, D. A. McCall, Gordon Sansing.

The ladies of the church supplied a good dinner as they always do at Linwood. The meeting will be held with Deemer Baptist church in January. A number of women and laymen attended the meeting. Among the laymen were W. R. Moore, of Union, J. M. Chipman, Walter Griffin, J. E. Jolly, John Nicholson, Thad Gully.

It was my pleasure to preach at the Neshoba Baptist Church one evening last week. I was once pastor there for eleven years. I met many dear friends of past years and had a real good time. Rev. Eugene Stephens is doing a good work there as pastor.

Rev. Wesley Burnette, pastor of Spring Creek and other churches,

was reported sick and unable to attend the Linwood meeting.

"The Sunday school is the child and not the daddy of the church and if any spanking is to be done the church should do it."—G. O. Parker.

One new church joined the Neshoba County Association at the Linwood meeting, Good Hope Baptist Church with Bro. Tommie Tullios board member. It came from the Pearl Valley Association. Good Hope was organized in 1860.

Coldwater Baptist Church, Neshoba County, last year paid all due on their church building. The building was burned two years ago and a pile of ashes is hard to pay for, but these people said, "No sir, we will not default; we pay up," and they did. They are subscribing splendidly to the 1935 budget. The writer preaches there one Sunday in each month. They have Saturday and Sunday services. I like that—not too busy to give the Lord an extra day.

The Commercial Appeal tells of the death of an aged Baptist preacher: "Funeral services for the Rev. W. H. H. Yates, 96, was held Tuesday afternoon at Chalk Hill, (Tenn.). The Rev. Yates was reared in Benton and Carroll Counties, and had been five times married. He had been a Baptist minister for more than 60 years, retiring about ten years ago."

The quarterly meeting of the Yalobusha County Baptist Association will be held at Tillatoba, in the western part of the county, the fifth Sunday in December, the 30th day. Beginning at 10:00 A. M. with Moderator G. E. Denley presiding, the following program is announced: (The meeting is to be a Sunday school meeting)—Devotional, J. B. Flowers; Teaching the Lesson, G. E. Denley; Teachers in the Class Work, Miss Ruby Faye McKee; Address by County Sunday School President W. B. Hunter, or Vice-President J. O. Ellett; 11:15 A. M., Address, by E. C. Williams; 1:15 P. M., Devotional, R. L. Breland; Why Have a County Sunday School Convention, T. T. Gooch; Teachers' Work During the Week, Mrs. Amos Johnston; Work of the Superintendent, J. M. Metts; Executive Board meeting; How to Make the Convention a Success, E. C. Williams.

The Calhoun City Baptist Church, Rev. R. B. Patterson pastor, recently dedicated its splendid building free from all indebtedness. Two former pastors, C. C. Weaver, and S. V. Gullett, were present. Dr. R. B. Gunter preached the sermon. The church was organized in 1906. It has had eleven pastors: G. W. Riley (deceased), E. E. Thornton, A. T. Burns, W. B. Earnest, S. V. Gullett, J. E. Buchanan, E. E. Ballard, J. F. Mitchell, C. C. Weaver, E. S. Flynt, and R. B. Patterson. The church is in a healthy condition.

Getting Big Enough: Son—"Mummy, is it true that man is made of dust?"

Mother: "Yes, dear."

Son: "Well, I guess there'll soon be one under the spare bed."—Zion's Herald.

NEWS NOTES

Dr. J. S. Riser (Sunshine) is succeeding well in Lowrey Memorial Church. There is an atmosphere in both the church and the college that we have not felt for some years. I would say of both the church and college that they are succeeding well.

Rev. J. B. Gordon of this place was called to Palmer Church (Tippah County). This seems to be a happy union. Bro. Gordon is an able preacher, and Palmer is one of our best churches, and the fact that they went from one-fourth time to one-half time indicates a spirit of spiritual growth.

Rev. B. W. Hudson of Rienzi was elected moderator of Alcorn County Association, and pastor of West Corinth about the same time. Bro. Hudson seems to be a very useful man and is growing in popularity and usefulness.

Rev. Clarence Palmer of Iuka had with him in a meeting Dr. L. Bracy Campbell of Canton, Miss. He had many nice things to say of Dr. Campbell as a preacher.

At the close of the meeting Bro. Palmer gave his resignation to take effect the first of January, next. He has been at Iuka for 7 years, and has done a fine work. He is a good man, and a strong preacher. Any church desiring a pastor might do well to get in touch with him.

Rev. E. M. Skinner of Walnut was called to Hamilton (Benton County), not long ago. They are delighted with his services.

The new church at Middleton, Tenn., was dedicated not long ago. Dr. J. S. Riser of Blue Mountain doing the preaching. That means it was done well.

The Macedonia Baptist Church of Union County recently extended a unanimous call to the writer for two Sundays. They are building a nice pastor's home, and it is likely that we will be from Union instead of Tippah pretty soon.

C. S. Wales,
Blue Mountain, Miss.

SOME OBSERVATIONS OF MY PASTORATE IN MISSISSIPPI

By R. W. Brooks, Atmore, Ala.

Some things that we think are little things, turn out sometimes to be big things. A word spoken at the right time to a little boy sometimes has far reaching effect.

In 1907 I was living in Hattiesburg, and had not been very active in the ministry, but like every preacher I was anxious to again get active in the work I loved, and I wanted to go where there was no work being done, so a brother gave me the address of John D. Turner of Leakesville in Greene County. I wrote to brother turned and asked if there was any pastorless churches in his part of the state. He said "they are all pastorless, send us an appointment," and I did, and was called to the pastorate of Sweetwater church near Leakesville and thus came in contact with some of the best people on earth, and did a work that I can see the effect of till this day, though I am in another

Mothers!

In treating children's colds,
don't take
chances...use

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VAPORUB

PROVED BY 2 GENERATIONS

er state and too old now to hold a pastorate, and only preach for some of my brethren occasionally.

While in that pastorate I baptized a little boy in Big Creek just a short distance from the church. One day in his father's home I told him I hoped he would make a man out of himself, and to go to school and if possible to Mississippi College, and try to do some good in the world. That little boy looked as though he might as well ask for the moon. This morning I received a letter from that boy, and it filled my heart with gratitude to the God who led me to Sweetwater church, to preach the Gospel, to talk temperance, and education to those people. The letter from the boy, was from E. C. Williams, Assistant Secretary of the Sunday School Board, and my friend, Dr. N. O. Patterson of Pascagoula told me he was one of the best Sunday school workers that he had seen. And now don't you think I feel proud of the fact that I placed my hand on the head of that little boy and told him to make something of himself.

Another time I was attending the Leaf River Association at Pleasant Hill Church in Greene County and while in the home of one brother David Turner, a little boy passed by me and I stopped him and placing my hand on his head said to his father I hoped this boy will be a preacher some day. The little boy, is Luther Turner as every church worker in that section of Mississippi knows as one of the best singers of Gospel songs and a preacher that any church will be proud to have as their pastor. I received a letter from him not so long ago, and he mentioned the incident of my telling his father what I did, and said it was the turning point in his life. I think he lives at Richton. As I read the Record I see many things that the people I had under my ministry are doing for our Lord and it brings back memories of past days when I was in my prime, and how I did love to tell the story of Jesus and His wonderful love for lost men. The boys I preached to and advised to stay sober and get an education and be somebody, today are just about running Greene County, and I rejoice that they took my advice.

TADLOCK-DAVIS

Mr. and Mrs. J. A. Tadlock of Hillsboro, Miss., are announcing the engagement and approaching marriage of their daughter, O'Neal, to Mr. Wayne Davis, of Pelahatchie, Miss.

The wedding is to take place in the home of the bride-to-be on Sunday, December 23, at 1:00 P. M.

Red Eyes

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Sunday School Lesson

By Hight C. Moore

Lesson 12—Fourth Quarter
Dec. 23, 1934

THE CHRISTIAN HOME (Christmas Lesson)

Luke 2:18-19; Ephesians 6:1-4

GOLDEN TEXT—Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

The home that is Christian must be based on Christian principles, animated with Christian ideals, productive of Christian atmosphere devoted to Christian service.

To help us make our homes Christian we have before us today the gospel story of Christ in the home and the Pauline mandate to the family in a Christian home.

Copy the home of the Christ-Child. It may have been in the same pastures where the youthful David tended his father's flocks that some shepherds were guarding their sheep. There was some verdure in the fields even in the winter and sheep owners would not be slow to utilize it. The flocks must be watched by night as well as by day that they might be protected from robbers, wild beasts and stormy weather. As these humble shepherds were performing their regular duties there was a sudden downflashing of heavenly effulgence upon them and an angel appeared, calming their natural alarm and announcing the joyous news of the birth of the Saviour. For centuries the devout Jewish eye had been turned heavenward looking for the Deliverer. Now, at last, he had actually come and these shepherds were the first to know it! But they were not asked to believe blindly. They were given a sign and were to test its reality—the sign of the Babe in swaddling clothes lying in a manger. No sooner were the glad tidings announced and the sign given than there was an appearance of unnumbered angels, out-dazzling the starry heavens with their glory and flooding the air with their melodious refrain: "Glory to God in the highest, and on earth, peace, good will toward men!" Truly to God alone belongs the highest glory from the highest creatures in the highest heaven forever and ever. And surely the advent of Jesus brings to earth the infinite good will of heaven and establishes peace instead of warring strife.

Brief was the angelic message and short the angel stay; soon their melodies ceased and they withdrew into the invisible blue above. No wonder the shepherds agreed at once to "go unto Bethlehem and see this thing which is come to pass." And when, having come with haste, they found Mary and Joseph and the Babe lying in a manger, their feelings must have been those of humble awe and reverential joy. They recited the story of the wonderful events which had brought them hither, the virgin mother

keeping these things in her heart. The shepherds then returned to their tasks glorifying and praising God for what they had seen and heard.

(1) There are two duties which children owe their parents. The first is obedience. It is an obedience of heart as well as of hand. It involves the obedient spirit as much as obedient service. But it is prompt and willing. It recognizes parental authority. It complies with that authority even when the reason for a command is not apparent. Indeed, it may carry out a parental wish which is even unreasonable though not wrong in itself. As a matter of fact, there is a limitation set about obedience to parents. When the parental word is contrary to the Word of God, the Christian child is bound to obey God rather than an ungodly parent. But the Christian home will make it easy for children to be obedient "in the Lord" which supplies the proper element and motive for obedience. Moreover, it is right for children to obey their parents, since this is taught first in natural law and then also in the revealed law of God. The second duty of children to parents is given in the fifth commandment. Every child ought to honor his father and mother by obeying their commands, by the word of love, by adding to the usual tasks the extras of kindness and thoughtfulness toward them, by seeking their counsel and imitating them, and best of all, by bringing their lives, if they can, up to the standard of parental ideals and hopes for them. There is great reward in such a course of conduct—many days and much happiness in the land which is given by the Lord.

(2) There are some definite duties which parents owe to their children. Observe that Paul fixes a good deal of responsibility directly upon fathers, probably for the reason that they are vested with domestic authority and no doubt also because the masculine element is quite as essential as the maternal element in the training of children. The father, therefore, who evades his parental duty by no means escapes his obligation. There is a negative duty which lies immediately before him. He must not provoke and discourage his children by an overbearing attitude, by a tyrannical spirit, by a condescending air, or by any vexing repression or undue handicap whatever. On the contrary, he ought to help, encourage, stimulate, guide, inspire. If he expects obedience he must deserve it. So, finally, he has the positive duty of nurturing his children in two directions: One by such discipline as may be involved in their chastening which may require an act; the other is involved in their admonition which certainly requires many a faithful word. Always the devout parent will have the divine ideal before him and seek to have the divine spirit within him.

Enthroned Christ in the Home

(1) Expectation of Christ in the Home. "There were shepherds." Evidently they were devout. Certainly they were looking for the Messiah. Perhaps they were actual-

ly talking about him when the angel appeared. The good news is good only to those who appreciate it. The Saviour comes only to those who come to him.

(2) Glory of Christ in the Home. "Shone round about them." Was the Babe of Bethlehem born humbly in a cheerless stall? Even so; but the very heavens blazed with his glory and the angels found earth more attractive that night than heaven itself. There is more than a halo about his head. He is the Sun of Righteousness. He is the Light of the world.

(3) Sovereignty of Christ in the Home. "Christ the Lord." He came to seek and to save that which was lost. But he is Lord as well as Savior. He not only snatches men as brands out of the burning but he sways his scepter over their lives. We are saved to serve because he is our Savior-Sovereign.

(4) Accessibility of Christ in the Home. "Ye shall find." Explicit directions were given the shepherds. They had no trouble going directly to the Babe in Bethlehem. And he is equally accessible to all who want to reach him. "Seek and ye shall find." "Him that cometh to me, I will in no wise cast out."

(5) Knowledge of Christ in the Home. "The Lord hath made known." The knowledge of Christ is the highest knowledge of the entire universe. Indeed it is the substance of divine revelation. That is, the infinite and omniscient God had nothing better to communicate to men. There is no higher aspiration in any heart than that expressed by Paul when he said "that I may know him." Infinitely happy are they who know him whom to know aright is life eternal.

(6) Acceptance of Christ in the Home. "Glorifying and praising God." Long had the shepherds looked for the Savior. Now their eyes had looked upon him. Their hearts were filled with joy. Their tongues were loosed in praise. Such joy the Savior spreads in every yielded heart. Happy indeed are they who are happy in him.

(7) Personnel of the Christian Home. "Father . . . mother . . . children." There is no circle like the family circle. Every member is bound to every other member not only with ties of blood but ties of common interest and mutual love. They rise or fall together.

(8) Duties in the Christian Home. "Obey . . . honor . . . nurture." There is something for each to do for the good of all. No one can do his best out of his place. Husbands and wives, fathers and mothers, and children must each and all do their part. And parental responsibility is charged with the duty of seeing that the duties of the home are performed. Neglect of these duties causes unhappiness and sometimes actually destroys the home.

(9) Development of the Chris-

tian Home. "Chastening and admonition." Family discipline is necessary to family development. When parents shirk all responsibility and children neglect all duty, the whole family is drifting toward the rocks. Once in a long while family discipline is too strict, but this is very rare especially these days. It is the scriptural duty of parents with all the love and wisdom they can command to build up their children in character and conduct through any chastening that may be necessary and the admonition that is always in order.

(10) Blessing of the Christian Home. "Well with thee . . . live long upon the earth." The individual who comes out of the good Christian home has a good start in life. It is well with him in his environment, his capacity, his moral fiber and his readiness for the duties before him. Moreover, long life is part of the reward for those who are the builders or beneficiaries of the Christian home. And the Christian home insures length of days and strength of structure for any civilization on earth.

OAK GROVE W. M. S.

Mrs. J. K. Kirkland of Quitman, Miss., met with the women of Oak Grove Baptist Church, Shubuta, Miss., and organized a Woman's Missionary Society. The following officers were elected: Mrs. J. E. Albritton, President; Mrs. J. E. Ivey, Vice-President; Mrs. A. P. Wells, Recording Secretary; Mrs. C. L. Albritton, Corresponding Secretary; Mrs. S. B. Shirley, Treasurer.

We have great opportunities before us, and our desire is to press onward for Christ's kingdom.

Sincerely,

Mrs. C. L. Albritton,
Corr. Secy.

Green had no table manners,
Before he wed Miss Binns;
He learned them after marriage,
But 'twas hard upon his shins.

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A VISIT TO THE NORTH AND INTERIOR CHINA MISSIONS

The Shantung and Honan Revival

By M. E. Dodd, President, Southern Baptist Convention

Our Central China Mission engagements were completed by attendance upon the annual meeting of the District Association at Chinkiang. This was at once one of the most interesting and depressing experiences we had. The spirit of the Association was heroic and high in spite of discouragements. The hospital and Girls' School in Yang Chow had been closed for years. Several churches had discontinued. Only one remaining missionary, a woman, in the great city of Chinkiang with two large missionary homes there.

But our next objective was the Shantung Province, our North China Mission and the annual convention at Pingtu. We have been hearing for two or three years of the great Shantung revival. Some had said it was excessive emotionalism. Others said it was a genuine work of God's grace. I wanted to see it with my own eyes and open my own heart to whatever spiritual movements were in process. We were counting on this revival lifting us out of whatever dumps we had fallen into by previous depressions. We were not disappointed.

The Pingtu Convention while giving careful and intelligent attention to matters of business was more like a revival meeting than a convention. Definite evangelistic services were conducted three times each day. Several hundred people attended each session, many of whom were not Christians. The invitation would be given for consecration and conversion. There were many of both. The spiritual atmosphere was electric, dynamic. Preaching is my meat and bread always and yet I never enjoyed it as I did there. The disadvantage of speaking through an interpreter seemed to fade away. Dr. Glass was so at one with the message that it seemed to lose nothing in translation.

Of course there were some strange things—there always are when the Holy Spirit is at work. At the first Pentecost after Christ's ascension the people were "amazed," "astonished," "confounded." They "marveled," "were in doubt," and asked "What meaneth this?"

May it not be that proper criticism belongs not to unusual manifestations but to the static kind of religion which most of us have. Hasn't most of our religion lost the power to astonish people and to make them come inquiring about it? Whatever religious experience many of us may have had has made such little change in our life that no one wonders at it. And our organized religion is so much like the ordinary civic, commercial and educational societies and clubs of the world that nobody is amazed at it.

Some of the things strange to my own eyes and ears were: Everybody praying aloud at the same time; falling on their faces to pray; reading the Scriptures in unison, not concert, or responsively; singing Psalms and other Scriptures like John 14, Romans 8, etc., and the

length to which services continue without apparent weariness.

Excesses? Extravagances? Yes. Satan is ever present trying to duplicate, to imitate and to discredit the work of God. And the better the work the more active he is. But Southern Baptists can trust such missionary leaders as Lowe, Glass, Abernathy, Culpepper, Yocum, Pruitt, Salee, Gillespie, Bostick, Koon, Fielder and others to teach the people the truth, to lead them aright and to weed out the bad.

I asked all the missionaries and some of the Chinese Christians to write out for me what they considered the chief benefits of the revival. The following were set down by three or more:

1. Increased spirituality, which in turn is bringing more inquirers than ever before.
2. More zeal for the salvation of the lost.
3. Better Christian fellowship. Bickering, backbiting and jealousies gone.
4. More praying and Bible study and real joy in them.
5. Confessions, reclamations, restitutions and cleansing of church members.

Would it not be glorious if we could have a revival with such blessed results as this in America, among our Southern Baptist people, yes in our own churches and life?

I asked the missionaries to suggest what we can do to have a revival in America. They set down the following:

1. Want it deeply enough to do anything and all things necessary.
2. Pray without ceasing. Some churches in Shantung have had daily early morning prayer meetings for over three years.
3. Preachers to denounce sin and proclaim salvation.
4. Christians must confess and forsake their sins and walk humbly before God.

We saw the same work in its beginning stages in our Interior China Mission at Kaifeng and Chengchow. Missionary Larson, one of the leaders in the revival from the beginning in Shantung, was over there holding special meetings. Men and women of the worst types, murderers, opium addicts, drunkards, bandits, pirates, all sorts were being saved. And they were bringing forth fruits meet for repentance. The sick were being healed and demons were being cast out.

Missionaries and native Christians were lovingly and amicably settling old differences; old grudges and scores were being settled in the Christian way and restitutions of stolen property and cheating in trade were being made.

Preachers, deacons, church members are confessing to the church that they had claimed to be tithers but in reality had robbed God and now they are paying up. Some have paid as much as six hundred dollars of back tithes. These things I saw and heard and was told vastly more by honest, sincere, trustworthy Christian men and women.

When I had finished preaching in a service at Kaifeng an old woman threw a piece of money on the platform. I asked the pastor what that was for. He said she had

probably come expecting a collection to be taken and since there was not she wanted to give her money anyway. But she kept calling to us to take it. My interpreter suggested that it was intended for me. So I asked him to come with me to see what she had to say. She wanted this money put on her 'sin account.' What was that? She had taken a vase from a shop without paying for it.

In the revival she had become so convicted of her sin that she wanted to make restitution. She went to the shop to restore fourfold. But the shop was closed and the man gone. She could not find him or any of his people. So she wanted to put this money into the church treasury in lieu of being unable to return it to the rightful owner.

A revival that works—that deeply, certainly has much in its favor and much to be desired by all Christian people.

"LORD SEND A REVIVAL AND LET IT BEGIN IN ME."

—BR—
FROM THE GENERAL SECRETARY OF THE BAPTIST WORLD ALLIANCE

A NEW YEAR'S GREETING

To my fellow-Baptists of all lands, Dear Brothers and Sisters:

We are able to look back with much joy upon the year 1934. The centenary of Carey has deepened our sense of a Gospel held in trust for the whole world. The Spurgeon centenary has reinforced the conviction that evangelism is our supreme task. The centenary of Oncken's baptism has set in relief the amazing results that follow when "every member is a missionary."

The outstanding event of the twelve months has been the unique World Congress in Berlin, where our people gathered in the largest and by far the most significant and influential assembly Baptists ever held east of the Atlantic. They came to demonstrate their brotherly unity, and especially their solidarity with those in difficult places. The wonderful meeting heartened the members of our small and isolated groups, and it did much more. The dramatic conditions under which the great assembly met in Berlin caught the imagination of men of all countries. The world was in an unprecedented degree prepared to listen. Millions in every continent heard the message of our World Congress setting forth our unwavering faith in Christ and His Gospel, and in His adequacy to meet every human need, and our firm conviction that no solution of the tremendous problems of today—racial, international, social, economic, personal—can be found apart from the discovery and acceptance of His mind and will. Deeply and humbly we acknowledge the high privilege opened to Baptists of speaking in this way to the conscience of the nations, the overruling Providence which removed all difficulties, and the grace of God which enabled the assembly to utter its Christian convictions with a clearness, decision, and unanimity worthy of our worldwide communion. We rejoice too



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that multitudes of fellow-Christians outside our ranks have recognized that in our Congress their deepest feelings also found form and voice.

How much it has meant that from across the Atlantic hundreds streamed to Berlin, that hundreds more joined them from Britain and from the European continental countries, that China, Burma, India, Africa, and far-off Australia and New Zealand, had their part in fraternal spiritual fellowship and witness! The echoes of Berlin will long resound. Could we desire or pray for our people anything more appropriate to the New Year than this—that the wonderful friendship of the Congress may be cherished and extended, and that the Great Friend who inspired and who alone can sustain it may through 1935 and all the coming time be enthroned at the very center of our personal and our common life?

Yours in His fellowship and service;

J. H. RUSHBROOKE.

Baptist World Alliance Office,
London, W. C. 1.
December, 1934.

—BR—
Tenderfoot: "I know an artist that painted a cobweb so real a maid spent an hour trying to get it down."

Second Class: "Sorry, but I just don't believe you."

Tenderfoot: "Why not? Artists have been known to do such things."

Second Class: "Yes, but not maids."—Ex.

—o—
Arthur, aged five, was being drilled in arithmetic by his primary teacher. "If I put eleven nuts in your hands and you eat four, how many will you have?" she asked Arthur.

"Eleven," said Arthur.

"But can that be true if you've eaten four? Think again."

"Yes," insisted Arthur, "I'll have eleven. Four inside and seven outside."—Ex.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have been reading a story written for the Times-Picayune of New Orleans that I thought you would like to hear. I can't make it as long as it was in the Times-Picayune, for we haven't space, so I will shorten it somewhat.

A few days before the opening of the B. B. I. in New Orleans—the Baptist Bible Institute, where Dr. Hamilton lives and Bro. Cormier went to school—when the secretaries were getting ready to register new students in the offices there, a young man, dark of skin and hair and eyes, walked in, and told them he wanted to study to be a missionary. When one of the secretaries asked his name, he replied, "Red Corn," and replied to her startled look that he was an Osage Indian from the Indian Reservation, living at Pawhuska, Oklahoma. His Indian name was Ha-Pah-Shu-Tse, which means Red Corn. He was dressed in a business suit, and spoke fine English, in spite of his high Indian cheek bones, swarthy skin. After a moment, he pointed to the front steps, and said, "My wife and baby are out there, and I must find lodging for us." Then came a surprise. Mrs. Red Corn was a perfect blonde. Her hair, in a long bob, was a pale gold, and her eyes a bright blue. No Indian about her! The baby in her arms had the same blue eyes. The twenty-five year old father looked down fondly on his 3 months old son, and said that the baby liked Indian songs very much, especially when he sang them. Red Corn was born on an Indian Reservation near Pawhuska, the great-grandson of an Osage chief, and the son of an assistant chief. He wears Indian costumes, dances Indian dances, and sings Indian songs. When he was a baby, he was carried on his mother's back, strapped to a board. His father, when he was just beginning to walk, taught him to use a bow and arrow. Seated at his grandfather's feet, he learned many things—of the Great Spirit, of the Happy Hunting Grounds, and that he must not touch whiskey, which was proving the ruin of his people. His grandfather also told him how he himself in his youth used to sit bareback on a fast pony and hunt buffaloes on the plains.

When Red Corn was six years old, he started classes at an Indian Government school. From there he went to high school, and after graduating, took a business course at Chillicothe, Missouri. Then he went back to live with his father, and help him in the tribe council, where all business of the tribe is attended to, and the money from oil leases is divided equally among the members of the tribe. Then he met the girl who became his wife one month later. They have been very happy together, and pretty Mrs. Red Corn is proud of her Indian husband and their blue-eyed little "papoosie." Red Corn wants very much to be a missionary to his own people, and take them the religion of Christ. Jesus, he believes, will make them give up their love of whiskey, and the desire to kill people with whom they are angry. So now, I think, he is at the Baptist Bible Institute, to get ready for his work.

I should have taken this story for two weeks, instead of one, shouldn't I? Well, next week we won't have any paper, so I've doubled up a little this week.

I am wishing for you, everyone, a Happy, Happy Christmas and a Glad New Year to follow it.

Much love from,

Mrs. Lipsey.

Bible Story No. 25: Dec. 20th
Joseph Meets His Brothers
Gen. 42

While Joseph was becoming a great man in Egypt, his old father, Jacob, was saying to his other sons that they must go down into Egypt and buy some grain for them, before they starved. So the ten of them set out for Egypt, leaving the youngest, Benjamin, at home with the father, who feared something might happen to Benjamin, seventeen years old. When the brothers came before Joseph, he knew them, but they did not know that they had ever seen this finely-dressed, kingly man. Joseph was rough with them, and told them they were spies, and had come to see the condition of the land. They said no, they had come to buy food, but Joseph said again that they had come to find out how things were getting on in the country. They told him respectfully that they were all sons of one man, 12 boys, that the youngest was with their father, and one brother was dead. "Well," said Joseph, "We'll find out if that is true. You are going to stay right here until your youngest brother comes. One of you can go home and get him, and the rest of you will be kept in prison until they come." So he put them all in jail for three days. Then Joseph said to them that he didn't want to be too hard on them, and that one of them might stay in prison, and the rest of them could go home and take the grain to their families. "But don't come back here," he added, "without your young brother." So they had to consent, but before they got out, they said to each other, "We know why this thing has come on us; it is because we were so cruel to our brother, and wouldn't listen to his pleading; we wouldn't pay him any mind, and now this trouble has come on us." And Reuben, who had intended to set the boy free, said to them, "Don't you remember I told you not to sin against the child, and you wouldn't listen to me? Now, you'll have to pay for his blood." Joseph heard what they said, and could not keep from crying, but after a little, he came back and had Simeon bound before their eyes. He wanted them to see the sin they had committed against him.

Joseph had their sacks filled, and put every man's money back in his sack, and gave them provision for the way. They threw the sacks on their asses, and started home. On the way, one of them opened his sack, and found his money in there, and they were afraid still more.

When they got to Jacob and their home, they told him all about the strange things that had happened to them. When they opened their sacks, each one found his money in his sack, and they and their father were all very much disturbed by it. Jacob said, "You have taken away my children: Joseph is gone, and Simeon is gone and now you want to take away little Benjamin. Everything is against me." Reuben said that his two sons might be killed if he did not bring Benjamin back, but the father said he should not go; if he did not come back, his own grey hair would go down in sorrow to the grave. So they waited, until the food was gone.

Hazlehurst, Miss.,
Dec. 8, 1934.

Dear Mrs. Lipsey and Circle

Friends:

Just a line to let you know I have not forgotten you all, although I don't have the pleasure of reading your good letters, I still think of you and your good work.

Brother Clark is our pastor now. Mrs. Lipsey, father is down again, has been four weeks. Well, Mrs. Lipsey, I am sorry I have nothing to send just now, trust I'll be able to help someday and to take the dear paper again. Dear children it will soon be time for old Santa. I'll go, wishing one and all a Merry Christmas, and a Happy New Year.

With love,

Leta Mae Lupo.

Mrs. Lipsey please remember me and my loved ones in your daily prayers.

We certainly will do so, dear Miss Leta Mae. We are so glad to hear from you, and hope Mr. Lupo will soon be up again. I am sending you a few copies of the Record, with our love.

Mathiston, Miss.
December 11, 1934.

Dear Mrs. Lipsey:

I am sending my dollar for this month. I hope all the children will have a nice Christmas with lots of toys and good things to eat. I have written a letter to Santa Claus to bring me some toys and I hope the weather will not be too bad for him to come.

I went to Jackson in October and met Dr. Lipsey. I wanted to see you but you were not in the office. I went out to see the children at the Home. I also went to Vicksburg and saw the river.

Best wishes from,

Robert Henry Booth.

I am so much pleased, Robert Henry, with your letter and your gift, both of them were so welcome. But I'm so sorry I was not at the office to see and talk with you when you came. That was not so very strange, though, for I live about twelve miles from the office, in Jackson. I hope I'll be there next time you come, for I go out pretty often. You might tell us in your next letter something about your visit to the Children's Home, won't you?

Bay Springs, Miss.
December 8th, 1934.

Dear Mrs. Lipsey:

Mother went to the Convention; she said it was nice.

I am sending my dues for December, \$1.00, and also 10 cents, as an extra gift for the Orphans. We have a new Sunbeam leader: I am going to get her to help me in my J. L. Club.

My cousin died. He was nineteen months old.

With love,

Mary Ruth Denson.

I know you miss the dear baby boy, Mary Ruth. I'm glad to receive your dues, and am so much obliged. We are going to have a good Christmas offering. I know that already. I hope the new Sunbeam leader will help in your club.

Bogue Chitto, Miss.,
December 17, 1934.

Dear Mrs. Lipsey:

I would like to join your circle, but I can't write very well as I am only six years old. This is my first year in school. My teacher's name is Mrs. Gertrude Price. I call her "Miss Girtie." She is my Sunday school teacher, also.

I am looking for Santa Claus to come Christmas. I want him to

bring me a cow-boy suit. My sister, Pauline, wants a bicycle.

With love,

Dan Bolian.

THE GOOD SHEPHERD

Our Lord Jesus Christ, the Son of God, declared himself to be the good shepherd, John 10:11. He is omniscient, omnipotent, faithful and true. His sheep are those given him by the Father in the covenant of grace and redemption. Of course, he foreknew all who would believe in him and unreservedly trust him for salvation and he also "knew from the beginning, who they were that believed not, and who should betray him." John 6:64.

"I am the good shepherd and know my sheep and are known of mine. As the Father knoweth me even so know I the Father, and I lay down my life for the sheep." John 10:14-15.

"My sheep hear my voice and they follow me, and I give unto them eternal life and they shall never perish, neither shall anyone pluck them out of my hand. My Father who gave them to me is greater than all and no one is able to pluck them out of my Father's hand." John 10:27, 28, 29, 30.

"This is the Father's will, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent me, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:30 to 40.

If we believe that Jesus is the Son of God, and are trusting him only for redemption, we know, that although unworthy, we are his sheep, for whom he made covenant with the Father to redeem.

"His honor is engaged to save The weakest of his sheep; All the heavenly Father gave, His hand will safely keep."

C. M. Sherrouse,
Biloxi, Miss.

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Have you seen the enlarged Intermediate Counselor? It contains practical and inspiring helps for pastors, general superintendents, parents, Intermediate workers, and all who contact youth. It may be had for fifty cents the year or fifteen cents the copy. An attractive club rate of six yearly subscriptions for \$2.50 is being offered, provided the six copies may be mailed to one address. This special rate is good only until July 1.

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God never made an ordinary day.
The miracle of dawn comes every morn.

The bird choirs always chant a lovely lay.

Wondrous the breeze that rustles through the corn.

Life pushes upward in each blade of grass,

In every budding flower and spreading tree,

Building as days, and weeks, and seasons pass,

The glory of the world that is to be.

The hours like swift battalions hurry by,

Each with its chance to win the guerdon old.

The sun wheels down into the western sky,

And rolls his chariot through the gate of gold.

Then twilight softly, silently unbars,

And earth folds all its little cares away

God never made an ordinary day.
—Clarence Edwin Flynn.

Grenada Has Funds for Library

Believing the idea a good one and the opportunity to help B. Y. P. U.'s that are not able to buy study course books, the Grenada County Associational Baptist Training Union has taken enthusiastically to the plan of having a library of study course books and through the leadership of Director Aleene Perkins has already raised funds for a good library and will have the books ready for use right soon. Congratulations to them. Other Associational Baptist Training Unions are building libraries also, most of them getting the books donated by those who have them in their homes, having used them in years past.

If you have a B. Y. P. Study Course book that you can spare send it to your associational director telling him it is for the Associational Library.

Pike County Associational Baptist Training Union Has Banquet

The Pike County Associational Baptist Training Union in planning their annual enlargement campaign gave a banquet for directors and leaders over the county. This banquet was at First Church, McComb, last Thursday evening. The program was interesting and a good attendance rewarded Director Parker for his efforts in planning for the banquet. One delightful feature was the presence of a number of the pastors including the moderator of the association, Dr. J. R. Carter. It was the privilege of the State Secretary to be present and talk in the interest of making the

Associational Baptist Training Union A-1. It was a happy occasion and the leaders went away feeling that their enlargement campaign which is to be in January will be all of a success.

1935 Calendar of Activities

To every Associational Director a number of copies of the 1935 Calendar of Activities have been sent and they have been asked to distribute these at their next meeting which we hope will be the first Sunday in January. If perchance you do not get one from that source drop us a card and we will be glad to mail you a copy. The keynote for 1935 in our Baptist Training Union work is "Magnifying His Church." Follow the Calendar for this year using the Baptist Training Union Magazine as a guide in your special emphasis month by month.

Goodwater In Smith County Organizes Four Unions and Sets Up the Baptist Training Union

It was the pleasure of your state secretary to spend two days and three nights with the Goodwater church in Smith County recently. They had a Senior B. Y. P. U. with Ernest Anderson president, but they had possibilities for a fully graded Baptist Training Union, so the result of the visit was the organizing of the Story Hour, a Junior B. Y. P. U., an Intermediate B. Y. P. U., and plans made for the organization of an Adult Union. Mr. M. H. Husbands was elected as Director; Mrs. R. T. Husbands, Story Hour Leader; Mrs. Ernest Anderson, Junior Leader; Mrs. Lank Husbands, Intermediate Leader. We are delighted to add these splendid unions to our growing list and to welcome these leaders into our circle.

Hinds-Warren Associational Baptist Training Union To Broadcast

On the afternoon of December 16th the Hinds-Warren Associational Baptist Training Union was to Broadcast a thirty minute program over station WQBC at Vicksburg. This program was arranged by Mr. Ralph Adams, Associate Director of the Hinds-Warren Associational Baptist Training Union, and Mrs. Clifton Tate, the Associational Director, says that plans are being made to broadcast a program soon over the Jackson station. This goes to press before we have a report on this broadcast. This is a splendid policy and we suggest it to all associations that have a broadcasting station in their territory. The managers of these stations are usually glad to donate the time necessary for such broadcasts.

THE STATE BAPTIST TRAINING UNION DEPARTMENT WISHES FOR ALL OUR READ-

ERS AND FRIENDS A VERY MERRY CHRISTMAS AND HAPPY AND PROSPEROUS NEW YEAR.

B. T. U. ATTENDANCE DEC. 16

Jackson, First Church	134
Jackson, Calvary Church	176
Jackson, Grif. Mem. Church	212
Jackson, Davis Mem. Church	263
Jackson, Parkway Church	84
Jackson, Northside Church	30
Columbus, First Church	196
Brookhaven, First Church	178
Columbia, First Church	72
Laurel, First Church	152
Clarksdale Baptist Church	152
Quitman, First Church	121
Quitman, First Church (Dec. 9)	93
Springfield Baptist Church (Scott County)	62
Skene Baptist Church	66
Crystal Springs Baptist Church (Dec. 9)	108

S. S. NEWS NOTES

The January issue of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS contains valuable information concerning the Fifth Southern Baptist Sunday School Conference to be held at Raleigh, N. C., January 1-4, 1935. A complete copy of the program of the Young People's, Adult and Extension Departments appear therein. We urge the churches receiving this magazine to distribute this issue as early as possible, so the readers may receive full benefit of this special number before the opening of the conference.

DEPARTMENT OF YOUNG PEOPLE'S AND ADULT SUNDAY SCHOOL WORK.

HAROLD—A HOSPITAL BOY

By Louis J. Bristow, Supt.

Harold is ten years old and has been in the Southern Baptist Hospital at New Orleans on two occasions. More than a year ago the little fellow injured his right arm, and suffered terribly. His mother is a widow and is utterly poor. After several weeks at home Harold was brought to us and was admitted free of charge. His condition was bad, very bad; and he was in the Hospital more than two months. His injured arm was much improved and he went home. Boy-like he entered into games of sport which were more or less rough, and his arm suffered an injury in the same place. At that time, his mother herself was in a charity hospital elsewhere, and Harold was kept at home. About six weeks ago his pastor came to see me, told me of Harold's condition, and again he was admitted as a free patient. The condition of his arm was

alarming. Skillful doctors and competent nurses cared for the boy, but, after every effort had been made to save the limb, amputation was found to be necessary.

So Harold's right arm is off at the elbow! A ten-year old boy has lost his right arm! And he is poor, very poor. But he is a guest of Southern Baptists. We have done what we could for him. I am wondering whether there are ten-year-old boys who may read this who would like to share their Christmas gifts with Harold? If so, send them to me, and I'll see that he gets them.

New Orleans, La.

ANNUAL REPORT OF THE PIKE COUNTY BAPTIST SUNDAY SCHOOL CONVENTION

Sunday Schools in Convention, 22.
Sunday Schools reporting monthly, 16.

1933 enrollment, 2,665.

1934 enrollment, 2,816.

Officers and teachers in Sunday schools, 289.

Officers and teachers holding Normal Diplomas, 93.

Sunday schools giving to the Co-operative Program, 15.

Number of conversions through Sunday schools, 129.

We feel very grateful, and encouraged of the results of the year's work. When the Convention was reorganized last December, according to the standard laid down by the Southern Baptist Sunday School Board, there was not a standard Sunday school in the Convention, today we have two (2) standard Sunday schools, and several that only lack one or two points on the standard yet to reach. There is another feature that is very encouraging about the work, that is the increased enrollment, and the number of conversions through the Sunday schools, also there are several Sunday schools which have been equipped with class rooms.

We hope by the end of the following year to have at least a sufficient number of standard Sunday schools to make our County Convention a standard one.

Respectfully,

J. A. Terrell, Secty.

The constable called at a villa and rang the bell. Inside the house the piano-playing ceased and a rather scared-looking young woman appeared at the door and asked: "Yes? What do you want?"

"Well, miss," said the constable, "we've just 'ad a telephone call to say that there's a fellow called Mozart being murdered in this 'ere 'ouse."

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

JONATHAN—A PRINCE OF FRIENDSHIP

(Continued from page 6)

knew that he had found a more brilliant mentality than his own and loved enough to stand aside and shine only in the reflected greatness of his greater friend. This comradeship stands alone, there is none other among human associations by which we may measure it. One cannot prevent a feeling of regret that Jonathan never wore a crown, and was not even permitted to see the honors that came to his beloved friend.

Jonathan the loyal died like the princely hero that he was by the side of his lonely and forsaken father battling for the safety of Israel. He never wore a kingly coronet, and only once did he lead an army into battle. He builded no city, wrote no books and sang no song, his sole claim to immortality lies in his power of unselfish friendship; a friendship which was stronger than the temptations of wealth and the allurements of vaulting ambition. It was a devotion that triumphed over the ties of blood and family renown, and put life with its every interest on the pure altar of its unfaltering loyalty. The great bard of a more polished civilization has sung: "Kind hearts are more than coronets and simple faith than Norman blood," and the song is true, earth has nothing more lovely and imperishable than hearts like that which beat in the breast of Jonathan. So long as men honor fidelity and enthrone the loyalty which counts no cost, so long will the white life of Jonathan gleam on the pages of history. A Galahad of the sacred story, a knight without shame and without reproach.

Fittingly did David sing when the news came of the fateful battle and its tragic results: "How are the mighty fallen in the midst of the battle? Oh Jonathan thou wast slain upon the high places. I am distressed for thee my brother Jonathan, very pleasant has thou been unto me; thy love to me was wonderful passing the love of women."

David won many honors; on many a stricken field his armies triumphed, and he gave to the nation their brightest page in a long and checkered history. His artistic genius in the field of music has made the harp of David mightier than his throne. The majestic, tender, and soulful strains of his poetry are among the classics of all time. When he wrote the Twenty-third Psalm he rendered a greater service to humanity than did his brilliant son in building the temple which was the pride and glory of the nation. Not one stone of that notable structure remains upon another, but those simple words are as potent to comfort and cheer the hearts of men as when the kingly poet chanted them to the strains of his harp three thousand years ago. And yet when David won a heart so true and loyal, a devotion so steadfast, a love so unalloyed and lasting, he more fully proved his royal manhood and the loftiness of his regal greatness than in any

DEDICATION OF CALHOUN CITY BAPTIST CHURCH

On Sunday morning, December 9, 1934, with a most impressive service, the Calhoun City Baptist Church was dedicated to the glory of God and in the name of Jesus Christ and to the praise of the Holy Ghost. A large congregation of local and out-of-town folk gathered to participate in the service. Two of the former pastors of the church were present to have part on the program: Rev. S. V. Gullett and Rev. C. C. Weaver. Dr. R. B. Gunter, Secretary of the Baptist State Board of Missions, brought the message of the hour. Appropriate music added much to the unique occasion of praise and worship. Following is the program:

Call to worship.

Doxology.

Hymn: Holy, Holy, Holy.

Invocation: R. B. Patterson.

Charter members recognized.

Cancelled mortgage filed with deed: Mr. J. M. Chrestman.

Short History of the Church: Mr. Tilden Pryor.

Special song by the choir: Hallelujah for the Cross.

Greetings: S. V. Gullett and Rev. C. C. Weaver.

Messages from former pastors: Rev. B. W. Earnest, Rev. A. N. Reeves, Rev. J. E. Buchanan, Rev. E. E. Ballard, and Rev. E. S. Flynt.

Offertory.

In memoriam: Tribute to departed pastors, by the pastor.

Scripture Reading: Rev. S. V. Gullett.

Song by male chorus: L. F. Harrelson, J. M. Chrestman, J. M. Smith, Rad Yarbrough, R. H. Hardin, G. A. Arnett.

Sermon by Dr. R. B. Gunter. Subject: "The Church."

Dedicatory ceremony by the pastor and congregation.

Dedicatory prayer: Rev. C. C. Weaver.

Song: Onward Christian Soldiers by congregation.

Benediction: Mr. Bradford Murphree.

The following charter members were present: Bradford Murphree, E. R. Pilgreen, Mrs. Tellie Ruth Powell, Mrs. Abbie Wooten Seale, and Mr. J. B. Wooten.

Committee on Arrangement: Mr. Tilden Pryor, Mrs. T. Pryor, H. O. Burson, Dr. R. A. Creekmoore, Mrs. E. E. Bingham, and Mrs. Wess Seale.

Committee on Music: Mrs. E. A. Pryor, Miss Janet Chrestman, and J. M. Chrestman.

Ushers: Messrs. Wess Seale, H. O. Burson, C. M. Johnstone, and L. L. Pryor.

In his history of the church Mr. Pryor brought out the following facts concerning the church: Church organized on Feb. 14, 1906. This is

of those achievements. So let us write the name of Jonathan in letters of gold upon the roster of the chivalrous and constant. The soul of Hebrew honor, the mirror of Israelitish manhood, a knight of more than kingly lineage, brave, incorruptible and untarnished, earth's most royal prince of friendship.

the second building occupied by the church. The present building was erected in and during the pastorate of Rev. C. C. Weaver who came to Calhoun City in December 1924. The church cost \$22,000.00 of which \$6,734.15 was raised by the women of the W. M. S. To these noble women is due the grateful thanks of the church not only for the amounts raised but for the spirit manifested in the beginning of the work; in their sacrifices to carry on; and in their determination to complete the labor of love.

From its beginning to the present the following pastors have served the church:

Geo. W. Riley—1906.

E. E. Thornton—1907.

A. T. Burns—1908.

W. B. Earnest—1908-1909.

S. V. Gullett—1910-1911.

J. E. Buchanan—1912.

J. S. Berry—Supply pastor to finish out the unexpired term of J. E. Buchanan.

A. N. Reeves—1913-1915.

J. E. Buchanan—1916-1919.

E. E. Ballard—1920.

J. F. Mitchell—1920-1924.

C. C. Weaver—1924-1927.

E. S. Flynt—1927-1930.

R. B. Patterson—1930-To present.

"Hitherto hath the Lord led us." He will lead us on. Let us follow Him in the days that are before to greater things for His glory and praise. Let yesterday's inspiration linger in our hearts to inspire us in the work of tomorrow. The great work of the Christian is ahead. God says: "Go forward."

R. B. Patterson, Pastor.

"Did you share the three sticks of candy between your little brother and yourself?"

"Yes, but it was awkward to divide three, so I ate one first."—Boston Transcript.

Book Briefs

A CHILD IS BORN, Edna Dean Baker, 77c.

The story of the nativity and boyhood of Christ is told with dignity and charm by Miss Baker, president of the National College of Education. It is presented so simply that the youngest child will be able to understand it and so beautifully that readers of all ages will enjoy it. Sympathetically illustrated by Mary Royt.

* * *

THE ROMANCE OF FIRE, Paul Hutchens, \$1.02.

This gripping stirring tale carries the reader along by its spice and vigor and has all the elements of an absorbing story—action, mystery, and love. Yet it is more than that. It is the inspiring record of a search for God and of the realization of His presence; it is truly a Romance of Fire—the fire of faith and love for God which is the thing most worth reading and writing about.

* * *

DEAR BOB, Ralph S. Cushman, \$1.02.

"DEAR BOB" is a series of seven paternal, personal letters by Bishop Ralph S. Cushman to his own son who is just entering the ministry. Each letter is full of wholesome advice given in the finest spirit and in the most tactful and natural way which make the book intensely interesting and stimulating reading for any one who wants to make his life count for more.

Order from the Baptist Book Store, Jackson, Miss.

... Department Emphasis



At the Fifth Southern Baptist Sunday School Conference emphasis will be upon the work within the departments. Separate conferences will be held at four different departmental meeting places—Sunday School Administration directed by Arthur Flake and associates: Young People's, Adult and Extension by Wm. P. Phillips and associates: Intermediate by Miss Virginia Lee and associates: Elementary (Cradle Roll, Beginner, Primary, Junior) by Miss Lillian Forbes and associates.

Promotional Exhibits A Feature

In addition to the exhibits located at the Memorial Auditorium, each divisional Conference will feature an exhibit of the work of its department. Dr. Van Ness, Executive Secretary, Baptist Sunday School Board which is sponsoring this conference, has perfected plans to bring to Raleigh a group of the very finest speakers within our constituency.

Of immediate interest, to every person who attends the Fifth Southern Baptist Sunday School Conference at Raleigh, N. C., January 1, 2, 3, 4, 1935, will be the GENERAL SESSIONS, the DIVISIONAL CONFERENCES and the PROMOTIONAL EXHIBITS.

Write For Complete Program Pamphlets

Start 1935 Right by Going to Raleigh

Baptist Sunday School Board

Nashville, Tennessee

"CHAPLAIN WELLS FIGHTING THE DEVIL IN FLORIDA"

I am now fighting the Devil at very close range in Florida, and representing the Blood as the only means of cleansing from sin.

The first week the meeting was held in the court house and is intended to be county-wide. Men from all parts of the county attended court during the day and the meeting at night. The court house officials show me every kindness.

I began the meeting Sunday at 3 P. M. by giving my lecture "Jerusalem Under the Turks." The first to arrive was a man and his wife who said they had come 50 miles. I spoke for one hour and thirty minutes, and never had better attention in my life. One man about 60 years old went away under deep conviction and returned for the night service with his infidel son-in-law smoking an old stinking pipe. He boasted of being an infidel and said he had come to hear the lecture, and would answer me. I gave him a good seat on the front row and he, against my protest, continued to smoke his old stinking pipe during the service. I closed the sermon with an earnest appeal for men and women to become Christians. The father-in-law was the first one to raise his hand for prayer. A young man of Indiana and a native son followed in much earnestness. The three came forward, knelt down, and I admonished them to confess their sins to God. The infidel son-in-law sat in his seat smoking his pipe and made light of the service. I made a second and a third request that he lay his old stinking pipe aside and kneel down and give God a chance to save him. I plead with him for 5 minutes and he yielded to my request; and on bended knees he joined the other three in praying the Publican's prayer, "God be merciful to me a sinner." The Lord saved all four of them and they, with hands uplifted, took the usual oath in the presence of God and the people. That they had surrendered their will to God and accepted Jesus as their Lord, Saviour and King. This is the way God saved four non-church going men the second service of the meeting. Infidel sinners don't pray the prayer of the Publican long before God saves them. The Gospel has not lost any of its power to save all who will come to God through Jesus Christ. The two young men spent most of the next day advertising the meeting.

I never saw the Devil so bold as he is now in Florida. Old timers, native church members tell me that there is very little modesty and morals in Florida. Women are worse than men. They talk like men, dress like men and act like men. Good church members tell me that 75 per cent of the girls in the State schools "smoke cigarettes and curse." Men in state schools are as bad. Added to all this, is the American Legion meeting in Miami. Good men told me that their conduct in Miami would corrupt the morals of wild jackasses on the Mexican border and judging from the way they acted in Lake City as they passed through, I believe it. On two occa-

sions "drunks" came to disturb the meeting. "Raskob and Mellon whiskey and Roosevelt beer are playing hell with the country," is the expression of a decent sinner, I heard yesterday. He further stated "He voted for Roosevelt and repeal but would never do so again."

The last two weeks of the meeting was held in the Park across the street from the court house. Mayor Roundtree gave the Park to me for the purpose. The Park seats were "bunched" and I stood in the band stand and preached to the people. To see, "bare legged," "bare back" girls and their escorts, "spooning" in the moonlight, full of moonshine, smoking cigarettes, was a common sight in the meeting. Where are the mothers and housewives of these sinful days? Where are the fathers? The moral of the home is broken down and there is where recovery must begin, if the country is ever saved from chaos and hell.

The cold weather forced us to close the meeting one week sooner than was planned. This was a season of seed-sowing and some reaping which will bear inspection in eternity. The meeting reminded me of those my Lord held in wicked Capernaum, Chorazin and Bethsaida before He brought down the curse upon them. The curse rests on those cities to this day. When Christ "curses" a city, it is well "cursed." I once sat on the ruins of these cities and meditated all day. There are honest sinners in Lake City now who believe there is a like curse from God awaiting Lake City. The first attribute of God is to punish sin. Three times, I have seen Him smite wicked men with death because of their meanness. Three times, I have seen cities destroyed because of sin. Sometimes God avenges sin here on earth, but this is not a final settlement of the question. After death comes the judgment. To see sinners fall into the hands of an angry God is the saddest sight my eyes ever beheld. I left Lake City with a prayer in my heart that God would spare Lake City.

I am making a religious survey of church work in Florida as I tour this wonderful state. My plans are to remain on this job until next June. Eight years ago, I made a survey of the Northwestern States, and in three places preached where men and women told me, I was the first Baptist preacher they had ever seen. The Holy Spirit was with me in this work and I know He will remain with me in this work if I follow His leadership. Let me give your readers my findings: In one town of 2,000 people with a Baptist church with 268 members, I found 68 at the 11 A. M. service on Sunday and 46 at night, 88 in Sunday school, at prayer meeting 22 women and 6 men. The associational letter was read for adoption and the church had received two for baptism and six messengers were appointed to carry this church letter to the association. The pastor did not want a revival meeting or even my lecture and I gave it in the school house. One old wicked sinner told me that he would be ashamed to carry this letter to the association. A dead church with a dead

corpse for a pastor is a sad sight to me anywhere. Dancing, card playing, joy riding, Sabbath desecrating, church members don't go to prayer meeting or Sunday school. Another town, 8,000 people, 644 members of Baptist church roll, 126 at 11 A. M. Sunday service, 52 at night, 23 at prayer meeting, 18 women and five men, to hear Dr. Ed Solomon, editor Florida Baptist Witness, lecture on Prohibition and one of the men told me that Solomon should apologize for preaching against whiskey. He is as wet as Raskob and a Modernist. Think of John the Baptist, apologizing to Herod for preaching against adultery.

St. Augustine is the oldest city in the United States. Fort Marion is here, built by the government of Spain 300 years ago and some of it reminds me of the dungeon the Apostle Paul lay in in Rome. The oldest school house in America is here. The first house built in St. Augustine is here. Some of the streets remind me of those in the town of Manila—very narrow and antiquated.

The Presbyterian church with 600 members, the M. E. Church with 580 members and the M. E. Church, South, with 500 members and the Baptist church with 350 members are all united in a revival meeting, conducted in Grace M. E. Church. The pastors are doing the preaching. I have gone two nights and one day service. There were 66 present one night and 54 the next night. At the 10 A. M. service, 15 were present. Eggs in cold storage don't hatch and you can't have a revival in a refrigerator. Where the Holy Spirit is unknown, things are dead and pastors preach to a wood-yard.

The Calvary Baptist Church here was organized five weeks ago with 30 members. Now the church has 68 members and getting from 6 to 8 new members every Sunday. Eight joined last Sunday, three for baptism and five by letter. This church is composed of the best people in the world who are self-emptying, Spirit-filled vessels, meet for the Master's use. We ordained 8 deacons last Sunday at 3 P. M. and the house was filled at all three services.

There is no time now for "Pussy-footing," "camel flashing," soft pedaling the Gospel by pastors. No time now for carrying water on both shoulders so as not to spill any of it. No time now to cater to be popular and get a new call when they have to move. The Word must be preached. Call the people back to God, back to the Bible, back to the churches and back to the faith-

ful pastors. Give the Holy Spirit His place in Kingdom work and major on soul-saving work. This is the Divine order.

HERE IS GOD'S PLAN FOR RECOVERY:

"If my people which are called by my name shall humble themselves and pray and seek my face and turn from their sins, I will hear from heaven, I will forgive their sins and heal their land."—2 Chron. 7:14. Our Lord said of us: "Ye are the salt of the earth." I believe Him. Let us do His will, and preserve our nation by saving it from rum, Romanism, chaos and hell, to a life hid with Christ in God.

Frank M. Wells.

My new address is:

Frank M. Wells,
Chaplain 8th Army Corps and
"Soldier Evangelist,"
St. Augustine, Florida.

P. S.—Let me extend Christmas and New Year greetings to all my friends, and urge them to never retreat, but plant both feet on the eternal Word of God and fight on till Jesus comes.—F. M. W.

DR. HARRY LELAND MARTIN AT BLUE MOUNTAIN COLLEGE

If Blue Mountain college should draw up a list of its favorites I think the name of Dr. Harry Leland Martin would appear in the top row. He is a rare spirit,—with a heart filled with loving kindness and a mind rich in spoils captured from various literary fields.

In company with Mrs. Martin and her mother, Mrs. Cockroft, he has just paid us a visit,—at the invitation of the college. The chief purpose of his visit was to deliver a series of addresses at our Chapel Hour. His subjects were "The Value of Time," "The Glory of the Commonplace" and "The Salt of the Earth." These subjects he presented under the light of appropriate and impressive illustrations.

On Wednesday night Doctor Martin spoke at our week-night service which was held in our college auditorium. He spoke after a pageant had been presented by the Y. W. A. of the college and his subject was "Christ and Good Cheer."


We waft our congratulations to the Senatobia Baptist Church on their having Doctor Martin as their pastor, for we know of no pastor in our state who has rendered more varied and valuable service to the denomination than Doctor Martin.

Eldridge B. Hatcher




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Imparts Color and
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Exhaustive Concordance of the Bible By James Strong, S.T.D., LL.D.



LYNN HAROLD HOUGH, Th.D., Drew University: "The massive and masterly work of Dr. Strong has an enduring place all its own."
Large quarto (9x12 inches). Printed on thin Bible paper. 1,808 pages; buckram, colored edges, net, \$7.50. Half Persian Morocco, cloth sides, net, \$12.50. Full Morocco, net, \$19.00. Carriage prepaid.
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A General Tonic
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CONVENTION BOARD DEPARTMENT

(Continued from page 5)

ADDITIONAL CONTRIBUTIONS TO STATE

DEBT CAMPAIGN

Kossuth, A. M. Dickson, Alcorn Co.	\$ 1.00
Cleveland, Bolivar Co.	105.50
Bethany W. M. S., Calhoun Co.	3.00
Natchez, W. A. Sullivan, Franklin Co.	5.00
Fulton, A. M. Overton, Itawamba Co.	6.50
Union, Mrs. James Joyner, Lafayette Co.	1.00
Hattiesburg 5th W. M. S. Lebanon	3.95
Perkinston, Lebanon	32.50
East McComb, Pike Co.	1.00
Long Beach W. M. S., Harrison Co.	2.00
Laurel First, additional, Jones Co.	10.00
Brookhaven, W. W. Henderson, Lincoln County	25.00

Concord, Smith Co.	4.65	Summit W. M. S., Pike Co.	1.00
Harmony, Smith Co.	3.00	Troy, Pontotoc Co.	5.00
Tutwiler, Mrs. McCracken, Tallahatchie Co.	1.50	Sledge, Mrs. Mary W. Shofner, Riverside	5.00
Fayette, Union	5.00	Houston, Dr. L. L. Denson, Jr., Chickasaw	10.00
Knox, Walthall Co.	3.20	Ramah, Franklin Co.	6.00
Jackson 1st, Leland Speed, Hinds-Warren	100.00	Bay St. Louis, W. W. Stockstill, Harrison Co.	10.00
Progress, Pike Co.	8.00	Hickory, A. C. Longino, Newton Co.	2.00
Blue Mountain, J. E. Buchanan, Tippah Co.	30.00	Clear Creek, Lafayette Co.	5.00
Coldwater, Marshall Co.	2.00	Thomastown, Leake Co.	.50
Hernando, C. M. Dunaway, Coldwater	5.02	Bogue Chitto, Egga Bolian, Lincoln Co.	5.00
Hazlehurst, H. R. Ellis, Copiah Co.	10.00	Columbia First, Marion Co.	36.00
Willow Grove, Covington Co.	1.00	Carey Chapel, Marshall Co.	2.00
Holly Springs, Mrs. H. C. Mitchell, Marshall Co.	5.00	Union, Panola Co.	5.00
Galilee, W. L. Umberger, Mississippi	5.00	Hickory Ridge, Rankin Co.	2.50
Good Hope, Leake Co.	2.35	Louisville, Winston Co.	46.00
		McComb First, J. W. Mayfield, Pike Co.	100.00
		McComb First, Pike Co.	8.50

B. S. U. Department

M. W. C.

A most spiritual and impressive Christmas program, "The Life of Jesus in Song and Story," was presented in chapel by the B. S. U. on the morning of December 12. Members of all organizations seemed to catch the true meaning of Christmas and imbibe it for their own, for since the presentation of this program much has been done in order to bring cheer to others at Christmas time. For instance, each Baptist Training Union is preparing a box of gifts for children in the Baptist Home; the Life Service Band is preparing a scrap book for the same Home and is hand-painting tiny cards of greeting to be placed on trays in Hattiesburg hospitals on Christmas day.

Individual unions had interesting programs and Bible quizzes on the evening of December 16, all built around the theme "Christmas," after which one union began singing Christmas carols and was joined by another union en route to the central place of meeting. These unions continued their carols and called by for the next nearest union and on and on until all the unions joined in and met in General Assembly in Johnson Parlor. The program in the General Assembly demonstrated what Christmas means to the age groups from childhood to old age and how the true meaning of the celebration of the birth of Christ may prevail throughout all Christmas festivities of each group.

The members of the Baptist Student Union Council have been the recipients of two lovely parties during the pre-Christmas season. On the evening of December 10 after the regular weekly business meeting the Council was entertained with a dainty tea by Professor and Mrs. Normal L. Roberts. On Dec. 16, Mr. and Mrs. R. F. Bass honored the Council with a formal six o'clock dinner.

M. W. C.

On the night before Thanksgiving day an announcement was made that a box would be placed in each dormitory in order that "Thank You Notes" to those who had been especially helpful could be dropped in for delivery on Thanksgiving morn-

ing. The students entered into the writing of these notes with unusual zest and many persons were made happier on Thanksgiving by receiving written words of "Thank You" made in all kinds of designs, colors, and sizes. The students vied with each other in trying to make their notes original and attractive.

A special feature of the Week of Prayer for foreign missions was the dedication of the prayer room which was made at morning watch in a service conducted by Adelle Martin, B. S. U. President.

On the morning of December 5th the story of the life of Lottie Moon was told in the general meeting of Y. W. A. and the evening of this date the pageant "Christmas for Christ" was presented after which the Lottie Moon Offering which amounted to \$6.89 was taken.

The evening of December 8th was a happy time for the members of the four Baptist Training Unions as simultaneous Christmas parties were given them in the home of faculty members and in the home of the college pastor.

On the evening of December 9th, the Tully McCrear B. Y. P. U. with Christine Perry, President, in charge, went to visit with the Service Union on the State Teachers College campus. The Woman's College group gave the program as they would have if they had been in their own assembly room. Jayne Styles, Bible Reader's Leader, had a very attractive quiz. Each person was given a log, which in reality was a candy butterfinger, around which a question was wrapped. After answering the question which concerned building a house, was built log by log. The program led by Lucile McWilliams, Group Captain, was a trial of Miss Dead Church Member, who was found guilty of not giving to Missions by the four B. Y. P. U. witnesses.

In general assembly the S. T. C. Y. W. A. gave a Christmas pageant after which the Lottie Moon Christmas offering was taken. The Woman's College girls had a very enjoyable time and are looking forward to another bow of fellowship when the Service Union will visit us.

S. S. ATTENDANCE DEC. 16, 1934

Jackson, First Church	925
Jackson, Calvary Church	965
Jackson, Grif. Mem. Church	415
Jackson, Davis Mem. Church	614
Jackson, Parkway Church	204

Jackson, Northside Church	80	Crystal Springs Baptist Church (December 9)	321
Meridian, First Church	712	Springfield, (Scott Co.)	160
Columbus, First Church	691	Quitman, First Church	237
Brookhaven, First Church	598	Quitman, First Church (Dec. 9)	214
Laurel, First Church	475	—BR—	
Laurel, West Laurel Church	435	Jess: Miss Croonmore is going abroad to finish her musical education.—Tess: Where did she get the money?—Jess: The neighbors all clipped in.	
Laurel, Second Ave. Church	251		
Laurel, Wausau Church	60		
Columbia, First Church	531		
Clarksdale Baptist Church	401		
Clinton Baptist Church	219		

OLD YEAR, GOOD-BYE

H. W. Ellis

Good-bye, Old Year, I hate so much to see you go!

You've been so good and kind through all your day,
That when the time now comes to say farewell to thee
I would that you might linger still today.

To me you've brought your treasures rich and rare, Old Year:
Good health and happiness and friends each day.
And as in memory I live with thee again,
I'm richer far because you've passed my way.

'Tis true sometimes the shadows came with thee, Old Year,
The breaking storm, the heartache and the pain.
But these like drifting clouds at night have passed and gone,
And I am wiser, stronger since they came.

I bring thee gratitude for all you've meant, Old Year:
For passing storm, for laughter and for sigh;
For rifted clouds, for pain, for breaking light—
To thee, Old Year, as parting friend, good-bye.
—Humboldt, Tennessee.

Mississippi Woman's College

HATTIESBURG, MISSISSIPPI

A STANDARD SENIOR COLLEGE FOR YOUNG WOMEN

EXPENSES FOR SECOND SEMESTER BEGINNING JAN. 26, 1934

FOR BOARDING STUDENTS	DOCKERY HALL
Medical Fee	\$ 5.00
Student Activities Fee	7.50
Literary Tuition	37.50
Board, Lights, Heat, Property Up-Keep, Etc.	80.00
TOTAL FOR SEMESTER	\$130.00

For Ross and Johnson Halls (twin brick dormitories) add \$45.00

A LIMITED NUMBER MAY EARN \$30 FROM EITHER BASIS BY WORKING FOR TWO MONTHS.

FOR FURTHER INFORMATION, PLEASE ADDRESS

W. E. HOLCOMB, President

Hattiesburg, Mississippi

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